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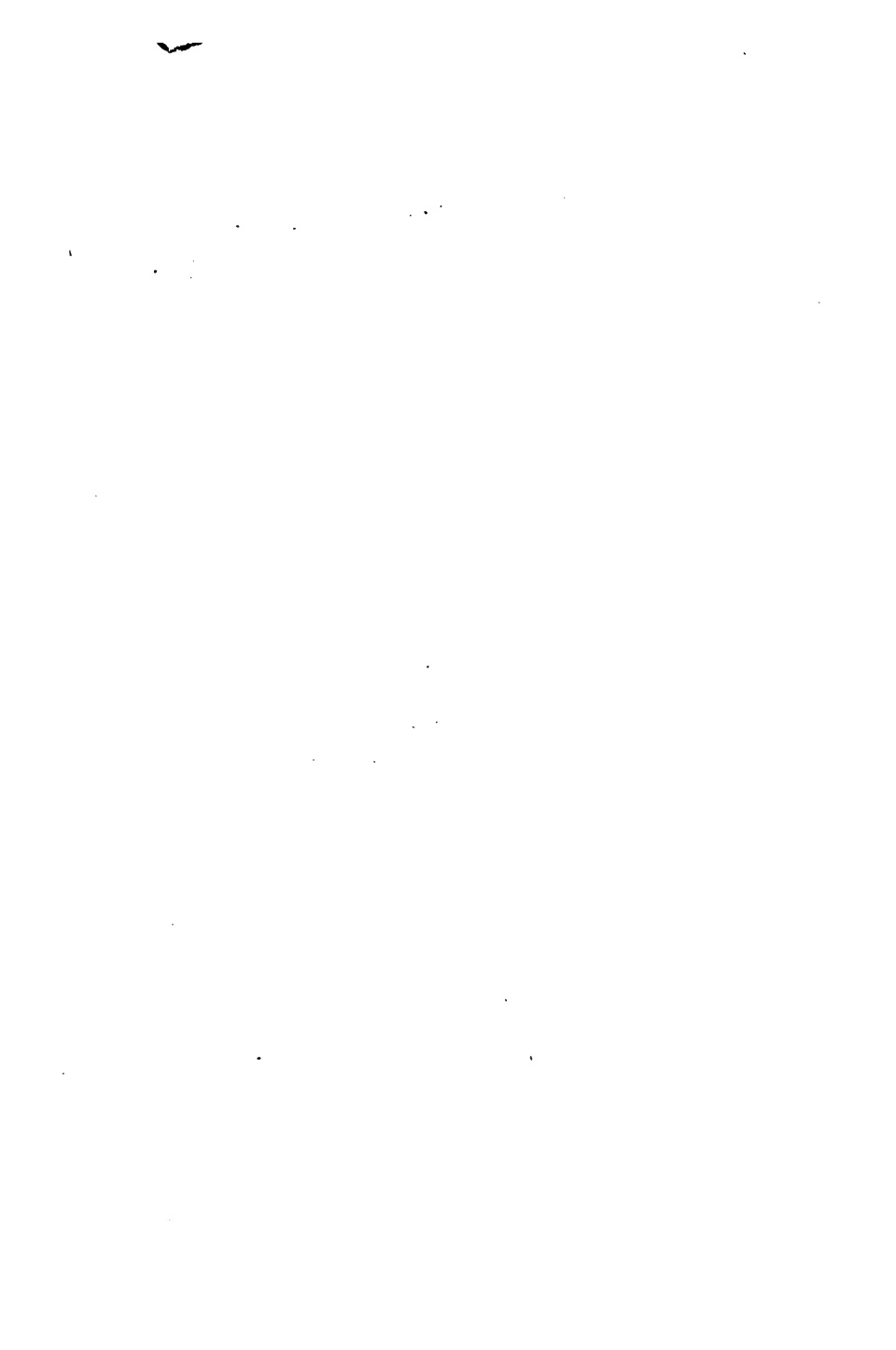
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ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ ΚΑΙ ΚΡΙΤΩΝ

PLATO'S
APOLOGY OF SOCRATES AND CRITO

WITH NOTES CRITICAL AND EXEGETICAL
INTRODUCTORY NOTICES
AND A LOGICAL ANALYSIS OF THE APOLOGY



W. WAGNER PH.D.

PROFESSOR AT THE JOHANNNEUM, HAMBURG.

SECOND EDITION, REVISED AND CORRECTED.

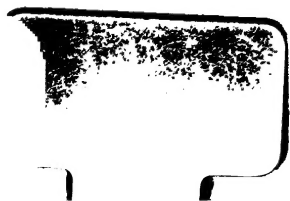
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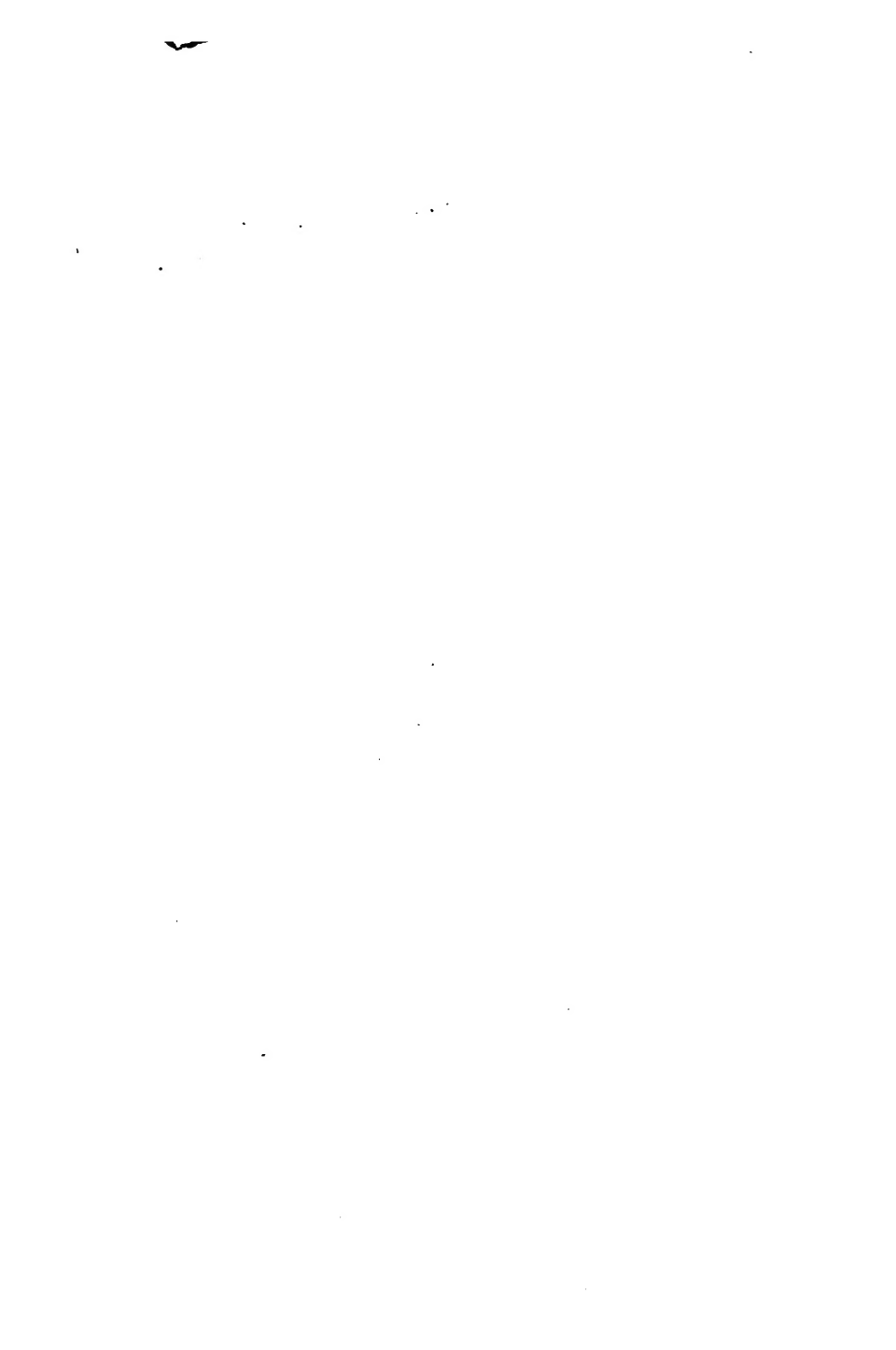
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predecessor's materials without always stating where this has been done ; though the direct loan of either a good observation or a learned quotation, which it would have been difficult to find without his aid, has always been acknowledged. Greater than to Stallbaum and the Variorum notes are the obligations the present editor owes to the excellent edition of Christian Cron with German notes: of this the first and third editions have been used ; a fourth was published, while the present book was in the press, but it has not been consulted. Although Stallbaum is right in describing this edition (p. 48 of his 'Prolegomena') as 'tironibus destinata', we venture to assert that there is more thought and originality in Cron's edition than in Stallbaum's; and a great deal of what will be found useful in our edition is derived from Cron. Besides Cron, only one more editor should be mentioned who has really done good service in the explanation and criticism of the Apology, viz., the late Mr J. Riddell, whose edition was, after his death, published at the Clarendon Press. Such as it is, it is the most original edition of the Apology published for the last century ; but unfortunately the work is, in many parts, quite imperfect, and at all events it cannot be said that it contains a complete exegetical commentary on the Apology.

It is hoped that this work will be found useful by those who commence their study of Plato with the two pieces contained in it, as it is for their wants that the notes are intended.

HAMPSTEAD HEATH,
March 8th, 1869,
[and HAMBURG,
November 8th, 1874.]

ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ.

17 I. "Ο,τι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἑμαυτοῦ ἐπελαθόμεν' οὕτω πιθανῶς ἔλεγον. καίτοι ἀληθές γε, ὥς ἔπος εἰπεῖν, οὐδὲν εἰρήκασι. μάλιστα δὲ αὐτῶν ἐν ἐθαύμασα τῶν 5 πολλῶν ὧν ἐψεύσαντο, τοῦτο ἐν ᾧ ἔλεγον ὡς χρὴ ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἑξαπατηθῆτε, ὥς δεινοῦ ὄντος λέγειν. τὸ γὰρ μὴ αἰσχυνθῆναι, ὅτι αὐτίκα ὑπ' ἐμοῦ ἐξελεγχθήσονται ἔργῳ, ἐπειδὴν μὴδ' ὅπωςτιοῦν φαίνωμαι δεινὸς λέγειν, τοῦτό μοι ἔδοξεν αὐτῶν ἀναι- 10 σχυντότατον εἶναι, εἰ μὴ ἄρα δεινὸν καλοῦσιν οὗτοι λέγειν τὸν τᾶληθῆ λέγοντα· εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ. οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἀληθές εἰρήκασιν· ὑμεῖς δ' ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλή- 15 θειαν. οὐ μέντοι μὰ Δί', ὦ ἄνδρες Ἀθηναῖοι, κεκαλιεπτημένους γε λόγους, ὥσπερ οἱ τούτων, ῥήμασί τε C καὶ ὀνόμασιν, οὐδὲ κεκοσμημένους, ἀλλ' ἀκούσεσθε εἰκὴ λεγόμενα τοῖς ἐπιτυχούσιν ὀνόμασι· πιστεύω γὰρ δίκαια εἶναι ὃ λέγω, καὶ μηδεὶς ὑμῶν προσδοκῆσάτω 20

6 χρῆν Bodl. but » as it seems in an erasure; so also Bekk. Stallb. and the other editors: χρῆ "ΦC et corr B", i.e. only late mss. See Crito 45 n, and exeg. comm. 14 ἢ τι ἢ om. in Bekker's text, but the Bodl. has ἢ τι (corr. τι), and Bekk. himself adopts this in his notes. Perhaps ἀληθές is only a gloss from p. 2, 24. 15 δ' ἐμοῦ Bekk.: δέ μου the mss.

ἄλλως· οὐδὲ γὰρ ἂν δῆπου πρόποι, ὦ ἄνδρες, τῇδε τῇ
 ἡλικίᾳ ὥσπερ μεираκίῳ πλάττοντι λόγους εἰς ὑμᾶς
 εἰσιέναι. καὶ μέντοι καὶ πάννυ, ὦ ἄνδρες Ἀθηναῖοι,
 τοῦτο ὑμῶν δέομαι καὶ παρίεμαι· ἔὰν διὰ τῶν αὐτῶν
 5 λόγων ἀκούητέ μου ἀπολογουμένου, δι' ὧνπερ εἴωθα
 λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν, ἵνα ὑμῶν πολ-
 λοὶ ἀκηκόασι, καὶ ἄλλοθι, μήτε θαυμάζειν μήτε θορυ- D
 βεῖν τούτου ἕνεκα. ἔχει γὰρ οὕτωςί. νῦν ἐγὼ πρῶτον
 ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς πλείω ἐβδο-
 10 μήκοντα· ἀτεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε λέξεως.
 ὥσπερ οὖν ἂν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὢν, ξυνεγι-
 γνώσκετε δῆπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ 18
 τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμμην, καὶ δὴ καὶ νῦν
 τοῦτο ὑμῶν δέομαι δίκαιον, ὥς γέ μοι δοκῶ, τὸν μὲν
 15 τρόπον τῆς λέξεως ἔἰην—ἴσως μὲν γὰρ χεῖρων, ἴσως δὲ
 βελτίων ἂν εἴη—αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τοῦτ' ὅν
 νοῦν προσέχειν, εἰ δίκαια λέγω ἢ μή δικαστοῦ μὲν
 γὰρ αὕτη ἀρετή, ῥήτορος δὲ τάληθ' ἡ λέγειν.

II. Πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι,
 20 ὦ ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῇ κατη-
 γορημένα καὶ τοὺς πρῶτους κατηγοροὺς, ἔπειτα δὲ πρὸς
 τὰ ὕστερα καὶ τοὺς ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατή- B
 γοροι γεγόνασι πρὸς ὑμᾶς καὶ πάλαι πολλὰ ἤδη ἔτη
 καὶ οὐδὲν ἀληθὲς λέγοντες, οὓς ἐγὼ μᾶλλον φοβοῦμαι
 25 ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας καὶ τούτους δεινούς·
 ἀλλ' ἐκείνοι δεινότεροι, ὦ ἄνδρες, οἱ ὑμῶν τοὺς πολλοὺς
 ἐκ παίδων παραλαμβάνοντες ἔπειθόν τε καὶ κατηγό-
 ρουν ἐμοῦ, ὡς ἔστι τις Σωκράτης, σοφὸς ἀνὴρ, τὰ τε

6 καὶ ἐπὶ Bodl. 9 πλείω om. Bodl. and three other mss.;
 but see the commentary. 14 ὡς γέ μοι Bodl., ὡς γ' ἐμοὶ Bekk.
 with ΦD8. 15 γὰρ τι Bekk., but τι om. Bodl. and most mss.
 28 After ἐμοῦ the Bodl. and other good mss. add μᾶλλον οὐδὲν
 ἀληθές, though μᾶλλον is om. in some mss., which Bekk. follows:
 Hermann brackets the whole expression, Cron omits it altogether.

μετέωρα φροντιστῆς καὶ τὰ ὑπὸ γῆς ἅπαντα ἀνεξετη-
κῶς καὶ τὸν ἥττω λόγον κρείττω ποιῶν. οὗτοι, ὧ
C ἄνδρες Ἀθηναῖοι, οἱ ταύτην τὴν φήμην κατασκευά-
σαντες, οἱ δεινοὶ εἰσὶ μου κατήγοροι· οἱ γὰρ ἀκούοντες
ἡγοῦνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς νομίζειν. 5
ἔπειτὰ εἰσιν οὗτοι οἱ κατήγοροι πολλοὶ καὶ πολὺν
χρόνον ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ τῇ
ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ᾗ ἂν μάλιστα ἐπιστεύ-
σατε, παῖδες ὄντες, ἔνιοι δ' ὑμῶν καὶ μειράκια, ἀτεχνῶς
ἐρήμην κατηγοροῦντες ἀπολογουμένου οὐδενός. ὃ δὲ 10
πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνίματα οἶόν τε
D αὐτῶν εἰδέναι καὶ εἰπεῖν, πλὴν εἴ τις κωμωδιοποιὸς
τυγχάνει ὧν ὅσοι δὲ φθόνῳ καὶ διαβολῇ χρώμενοι
ὑμᾶς ἀνέπειθον, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους
πείθοντες, οὗτοι πάντες ἀπορώτατοί εἰσιν· οὐδὲ γὰρ 15
ἀναβιβάσασθαι οἶόν τ' ἐστὶν αὐτῶν ἐνταυθοῖ οὐδ'
ἐλέγξαι οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὥσπερ σκιαμα-
χεῖν ἀπολογούμενον τε καὶ ἐλέγχειν μηδενὸς ἀποκρινο-
μένου. ἀξιώσατε οὖν καὶ ὑμεῖς, ὥσπερ ἐγὼ λέγω,
διττοὺς μου τοὺς κατηγόρους γεγονέναι, ἐτέρους μὲν 20
E τοὺς ἄρτι κατηγορήσαντας, ἐτέρους δὲ τοὺς πάλαι, οὓς
ἐγὼ λέγω, καὶ οἰήθητε δεῖν πρὸς ἐκείνους πρῶτόν με
ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων πρότερον ἡκού-
σατε κατηγορούντων, καὶ πολὺ μᾶλλον ἢ τῶνδε τῶν
19 ὕστερον. εἰεν ἀπολογητέον δὴ, ὧ ἄνδρες Ἀθηναῖοι, 25
καὶ ἐπιχειρητέον ὑμῶν ἐξελέσθαι τὴν διαβολήν, ἣν
ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε, ταύτην ἐν οὕτως ὀλίγῳ
χρόνῳ. βουλομένη μὲν οὖν ἂν τοῦτο οὕτω γενέσθαι,
εἴ τι ἄμεινον καὶ ὑμῖν καὶ ἐμοί, καὶ πλεον τί με ποιῇ-

3 olim. the mss., Bekk. Stallb.: added by Hermann. 4 ἀκού-
σας margo Bodl., ἀκούσαντες Bodl. in the text. 6 πολὺν ἤδη
χρόνον Bekk. against the authority of the best mss. 28 οὕτως
Bodl.



γομένον· καὶ ἐκ τούτου γνώσεσθε ὅτι τοιαύτ' ἐστὶ καὶ
τᾶλλα περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.

- IV. Ἀλλὰ γὰρ οὔτε τούτων οὐδὲν ἔστιν οὔτε γ'
εἴ τινος ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώ-
E πους καὶ χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές. ἐπεὶ 5
καὶ τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἷός τ' εἴη
παιδεύειν ἀνθρώπους ὥσπερ Γοργίας τε ὁ Λεοντίνος
καὶ Πρόδικος ὁ Κεῖος καὶ Ἴππίας ὁ Ἡλείος. τούτων
γὰρ ἕκαστος, ὃ ἄνδρες, οἷός τ' ἐστὶν ἰὼν εἰς ἐκάστην
τῶν πόλεων τοὺς νέους, οἷς ἔξεστι τῶν ἐαυτῶν πολιτῶν 10
21) προῖκα ξυνεῖναι ᾧ ἂν βούλωνται, τούτους πείθουσι
τὰς ἐκείνων ξυνουσίας ἀπολιπόντας σφίσι ξυνεῖναι
χρήματα διδόντας καὶ χάριν προσειδέναι. ἐπεὶ καὶ
ἄλλος ἀνὴρ ἐστὶ Πάριος ἐνθάδε σοφός, ὃν ἐγὼ ἡσθόμην
ἐπιδημοῦντα· ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε 15
χρήματα σοφισταῖς πλείω ἢ ξύμπαντες οἱ ἄλλοι,
Καλλιᾷ τῇ Ἰππονίκου· τοῦτον οὖν ἀνηρόμην—ἐστὸν
γὰρ αὐτῷ δύο υἱέε—ὦ Καλλιᾷ, ἣν δ' ἐγώ, εἰ μὲν σου
τῷ υἱέε πῶλῳ ἢ μόσχῳ ἐγενέσθην, εἴχομεν ἂν αὐτοῖν
ἐπιστάτην λαβεῖν καὶ μισθώσασθαι, ὃς ἔμελλεν αὐτῷ 20
B καλῶ τε καὶ ἀγαθῶ ποιήσῃ τὴν προσήκουσαν ἀρετὴν
ἣν δ' ἂν οὗτος ἢ τῶν ἵππικῶν τις ἢ τῶν γεωργικῶν· νῦν
δ' ἐπειδὴ ἀνθρώπῳ ἐστὸν, τίνα αὐτοῖν ἐν νῷ ἔχεις
ἐπιστάτην λαβεῖν; τίς τῆς τοιαύτης ἀρετῆς, τῆς ἀν-
θρωπίνης τε καὶ πολιτικῆς, ἐπιστήμων ἐστίν; οἶμαι 25
γὰρ σε ἐσκέφθαι διὰ τὴν τῶν υἱέων κτῆσιν. ἔστι τις,
ἔφην ἐγώ, ἢ οὐ; Πάνυ γε, ἢ δ' ὅς. Τίς, ἦν δ' ἐγώ, καὶ
ποδαπός, καὶ πόσου διδάσκει; Εὐημος, ἔφη, ὦ Σώκратες,
Πάριος, πέντε μυνῶν· καὶ ἐγὼ τὸν Εὐημον ἐμακάρισα,

1 τούτων Bodl. : τούτου the edd. 3 οὔτε γ' Bekk. : οὐδέ γ'
the mss. 6 γ' μοι the mss. : γ' ἐμοί Bekk. with one ms. 8
καὶ Ἴππίας the mss. : καὶ Ἰππίας de Bekk. with only one ms. 13
πρὸς εἰδέναι Cobet N. L. p. 465 saying that προσειδέναι cannot be
Greek. 28 Εὐημοι Bodl. Bekk. Stallb. 29 Εὐημον the same.

εἰ ὡς ἀληθῶς ἔχοι ταύτην τὴν τέχνην καὶ οὕτως ἐμμε- C
λῶς διδάσκει. ἔγωγ' οὖν καὶ αὐτὸς ἐκαλλυνόμεν τε καὶ
ἡβρυνόμεν ἄν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ
ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι.

- 5 V. Ὑπολάβοι ἂν οὖν τις ὑμῶν ἴσως· ἀλλ', ὦ
Σώκρατες, τὸ σὸν τί ἐστι πρᾶγμα; πόθεν αἱ διαβολαί
σοι αὐται γεγόνασιν; οὐ γὰρ δήπου σοῦ γε οὐδὲν τῶν
ἄλλων περιττότερον πραγματευομένου ἔπειτα τοσαύτη
φήμη τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπραττες ἀλλοῖον
10 ἢ οἱ πολλοί· λέγε οὖν ἡμῖν, τί ἐστιν, ἵνα μὴ ἡμεῖς
περὶ σοῦ αὐτοσχεδιάζωμεν. ταυτί μοι δοκεῖ δίκαια D
λέγειν ὁ λέγων, καὶ γὰρ ὑμῖν πειράσομαι ἀποδείξαι, τί
ποτ' ἐστι τοῦτο ὃ ἐμοὶ πεποίηκε τό τε ὄνομα καὶ τὴν
διαβολήν. ἀκούετε δὴ. καὶ ἴσως μὲν δόξω τισὶν ὑμῶν
15 παῖζειν, εὖ μέντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ.
ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δι' οὐδὲν ἀλλ' ἢ διὰ συ-
φίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. ποίαν δὴ σοφίαν
ταύτην; ἥπερ ἐστὶν ἴσως ἀνθρωπίνη σοφία. τῷ ὄντι
γὰρ κινδυνεύω ταύτην εἶναι σοφός· οὗτοι δὲ τάχ' ἄν,
20 οὓς ἄρτι ἔλεγον, μεῖζω τινὰ ἢ κατ' ἀνθρώπον σοφίαν E
σοφοὶ εἶεν, ἢ οὐκ ἔχω τί λέγω· οὐ γὰρ δὴ ἔγωγε αὐτὴν
ἐπίσταμαι, ἀλλ' ὅστις φησὶ ψεύδεται τε καὶ ἐπὶ δια-
βολῇ τῇ ἐμῇ λέγει. καὶ μοι, ὦ ἄνδρες Ἀθηναῖοι, μὴ
θορυβήσητε, μηδ' ἐὰν δόξω τι ὑμῖν μέγα λέγειν· οὐ γὰρ
25 ἐμὸν ἐρῶ τὸν λόγον, ὃν ἂν λέγω, ἀλλ' εἰς ἀξιώχρεων
ὑμῖν τὸν λέγοντα ἀνολίσσω. τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστι
σοφία καὶ οἷα, μάρτυρα ὑμῖν παρέξομαι τὸν θεὸν τὸν ἐν
Δελφοῖς. Χαιρεφῶντα γὰρ ἴστε που. οὗτος ἐμός τε 21

1 ἔχει Bekk.: but ἔχοι is the reading of the Bodl. and other good mss.; see note in the exegetical commentary. 2 ἐγὼ γοῦν Bekk.: ἐγὼ οὖν Bodl.: ἔγωγ' οὖν Stephanus with most mss.

5 ἂν οὖν Bodl. and most mss.: οὖν ἂν Bekk. with a few mss.

21 ὃ τι Bekk.: but τί is given by the Bodl. and most mss.

21 ἑταῖρος ἦν ἐκ νέου, καὶ ὑμῶν τῷ πλήθει ἑταῖρός τε καὶ
 ξυνέφυγε τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατήλθε.
 καὶ ἵστε δι' οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ἧτι
 ὀρμήσειε. καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλ-
 μησε τοῦτο μαντεύσασθαι καί, ὕπερ λέγω, μὴ θορυ- 5
 βεῖτε, ὦ ἄνδρες· ἤρετο γὰρ δὴ, εἴ τις ἐμοῦ εἴη σοφώ-
 τερος. ἀνείλεν οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι.
 καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ οὐτοσί μαρ-
 τυρήσει, ἐπειδὴ ἐκεῖνος τετελεύτηκεν.

B VI. Σκέψασθε δὲ ὧν ἕνεκα ταῦτα λέγω· μέλλω 10
 γὰρ ὑμᾶς διδάξειν, ὅθεν μοι ἡ διαβολὴ γέγονε. ταῦτα
 γὰρ ἐγὼ ἀκούσας ἐνεθυμούμην οὕτωςί· τί ποτε λέγει
 ὁ θεός, καὶ τί ποτε αἰνίττεται; ἐγὼ γὰρ δὴ οὔτε μέγα
 οὔτε σμικρὸν ξύνοιδα ἐμαντῷ σοφὸς ὦν· τί οὖν ποτε
 λέγει φάσκων ἐμὲ σοφώτατον εἶναι; οὐ γὰρ δὴπου 15
 ψεύδεται γέ· οὐ γὰρ θέμις αὐτῷ. καὶ πολὺν μὲν
 χρόνον ἠπόρουν, τί ποτε λέγει, ἔπειτα μόγις πάνυ ἐπὶ
 ζήτησιν αὐτοῦ τοιαύτην τινα ἐτραπόμην. ἦλθον ἐπὶ
 τινα τῶν δοκούντων σοφῶν εἶναι, ὡς ἐνταῦθα, εἴπερ

C πον, ἐλέγξων τὸ μαντεῖον καὶ ἀποφανῶν τῷ χρησμῷ 20
 ὅτι οὐτοσί ἐμοῦ σοφώτερός ἐστι, σὺ δ' ἐμὲ ἔφησθα.
 διασκοπῶν οὖν τοῦτον—ὀνόματι γὰρ οὐδὲν δέομαι λέ-
 γειν, ἦν δέ τις τῶν πολιτικῶν, πρὸς ὃν ἐγὼ σκοπῶν
 τοιοῦτόν τι ἔπαθον, ὦ ἄνδρες Ἀθηναῖοι—καὶ διαλεγό-
 μενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ δοκεῖν μὲν εἶναι 25

D σοφὸς ἄλλοις τε πολλοῖς ἀνθρώποις καὶ μάλιστα
 ἑαυτῷ, εἶναι δ' οὐ· κάπειτα ἐπειρώμην αὐτῷ δεικνύναι,
 ὅτι οἴοιτο μὲν εἶναι σοφός, εἴη δ' οὐ. ἐντεῦθεν οὖν
 τούτῳ τε ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων· πρὸς
 ἐμαντὸν δ' οὖν ἀπιὼν ἐλογιζόμην ὅτι τούτου μὲν τοῦ 30
 ἀνθρώπου ἐγὼ σοφώτερός εἰμι· κινδυνεύει μὲν γὰρ

1 The words ἑταῖρός τε are considered spurious by Cobet Var.
 Lect. p. 299. 9 τετελεύτηκε Bekk. Stallb. 14 σμικρὸν Bodl.
 here. 21 οὐτοσί ἐμοῦ Bodl.: οὗτός γ' ἐμοῦ Bekk. with two mss.

ἡμῶν οὐδέτερος οὐδὲν καλὸν καγαθὸν εἰδέναι, ἀλλ' οὔτος μὲν οἶεται τι εἰδέναι οὐκ εἰδώς, ἐγὼ δέ, ὥσπερ οὖν οὐκ οἶδα, οὐδὲ οἶομαι· ἔοικα γοῦν τούτου γε σμικρῷ τινι αὐτῷ τούτῳ σοφώτερος εἶναι, ὅτι ἂ μὴ οἶδα οὐδὲ 5 οἶομαι εἰδέναι. ἐντεῦθεν ἐπ' ἄλλον ἦα τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι, καὶ μοι ταῦτά ταῦτα Ε ἔδοξε· καὶ ἐνταῦθα κακείνῳ καὶ ἄλλοις πολλοῖς ἀπηχθόμεν.

VII. Μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα, αἰσθανόμενος μὲν καὶ λυπούμενος καὶ δεδιώς ὅτι ἀπηχθανόμεν, 10 ὅμως δὲ ἀναγκαῖον ἔδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιεῖσθαι· ἰτέον οὖν σκοποῦντι τὸν χρησμόν, τί λέγει, ἐπὶ ἅπαντας τοὺς τι δοκοῦντας εἰδέναι. καὶ νῆ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι· δεῖ γὰρ πρὸς ὑμᾶς 15 τάληθ' ἡ λέγειν· ἢ μὴν ἐγὼ ἔπαθόν τι τοιοῦτον· οἱ μὲν 22 μάλιστα εὐδοκιμοῦντες ἔδοξάν μοι ὀλίγου δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι ζητοῦντι κατὰ τὸν θεόν, ἄλλοι δὲ δοκοῦντες φαυλότεροι ἐπιεικέστεροι εἶναι ἄνδρες πρὸς τὸ φρονίμως ἔχειν. δεῖ δὴ ὑμῖν τὴν ἐμὴν πλάνην 20 ἐπιδείξαι ὥσπερ πόνοους τινὰς πονοῦντος, ἵνα μοι καὶ ἀνέλεγκτος ἢ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτικούς ἦα ἐπὶ τοὺς ποιητὰς τοὺς τε τῶν τραγῳδιῶν καὶ τοὺς τῶν διθυράμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπ' Β αὐτοφώρῳ καταληγόμενος ἑμαυτὸν ἀμαθέστερον ἐκείνων 25 ὄντα. ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα, ἃ μοι ἔδουκε μάλιστα πεπραγματεῦσθαι αὐτοῖς, διηρώτων ἂν αὐτοὺς τί λέγοιεν, ἵν' ἕμα τι καὶ μαθάνοιμι παρ' αὐτῶν. αἰσχύνουμαι οὖν ὑμῖν εἰπεῖν, ὦ ἄνδρες, τάληθ' ὅμως δὲ ῥητέον. ὡς ἔπος γὰρ εἰπεῖν ὀλίγου αὐτῶν 30 ἅπαντες οἱ παρόντες ἂν βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν. ἔγνω οὖν καὶ περὶ τῶν ποιητῶν ἐν

ὀλέγῃ τοῦτο, ὅτι οὐ σοφία ποιοῖεν ἂ ποιοῖεν, ἀλλὰ φύσει τινὲ καὶ ἐνθουσιάζοντες, ὥσπερ οἱ θεομάνεις καὶ οἱ χρησμοφδοί· καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλά, ἴσασι δὲ οὐδὲν ὦν λέγουσι. τοιοῦτόν τί μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπονθότες· καὶ ἅμα 5 ἡσθόμην αὐτῶν διὰ τὴν ποιήσιν οἰομένων καὶ τᾶλλα σοφωτάτων εἶναι ἀνθρώπων, ἃ οὐκ ἦσαν. ἀπῆα οὖν καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενος περνεγεγονέναι, ὥπερ καὶ τῶν πολιτικῶν.

VIII. Τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνους ἦα· 10 Δ' ἐμαντῷ γὰρ ξυνήδην οὐδὲν ἐπισταμένῃ, ὥς ἔπος εἰπεῖν, τούτους δὲ γ' ἤδην ὅτι εὐρήσοιμι πολλὰ καὶ καλά ἐπισταμένους. καὶ τούτου μὲν οὐκ ἐψεύσθην, ἀλλ' ἠπίσταντο ἃ ἐγὼ οὐκ ἠπιστάμην καὶ μου ταῦτη σοφώτεροι ἦσαν. ἀλλ', ὦ ἄνδρες Ἀθηναῖοι, ταῦτόν μοι 15 ἔδοξαν ἔχειν ἀμάρτημα, ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί· διὰ τὸ τὴν τέχνην καλῶς ἐξεργάζεσθαι ἕκαστος ἡξίου καὶ τᾶλλα τὰ μέγιστα σοφωτάτος εἶναι, καὶ αὐτῶν αὕτη ἡ πλημμέλεια ἐκείνῃ τὴν σο- E φίαν ἀπέκρυπτεν ὥστ' ἐμὲ ἐμαντὸν ἀνερωτῶν ὑπὲρ 20 τοῦ χρησμοῦ, πότερα δεξαίμην ἂν οὕτως ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς ὦν τὴν ἐκείνων σοφίαν μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφοτέρα ἃ ἐκείνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἐμαντῷ καὶ τῷ χρησμῷ, ὅτι μοι λυσιστελοὶ ὥσπερ ἔχω ἔχειν. 25

IX. Ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὦ ἄνδρες 23 Ἀθηναῖοι, πολλὰ μὲν ἀπέχθεται μοι γεγόνاسι καὶ

Bekk. with only one ms. 8 αὐτῷ αὐτῶν Bekk. with three mss., but αὐτῶν is om. in the Bodl. and other good mss. τὸ αὐτῷ Bodl. text, τῷ αὐτῷ margin. 11 ξυνήδην Bekk. against the mss. 12 γδ Bekk. 20 ἀπέκρυπτεν all editors except Riddell, who espouses ἀπεκρύπτειν given by the ms. φ, ἀπεκρύπτει Bodl. and other mss. 26 ἔχω Bodl. which is perhaps right. But comp. 10, 22. 27 Cron omits Ἀθηναῖοι here, and in his note says that the best mss. omit it also; but the Bodl. ms. gives

- οἶαι χαλεπώταται καὶ βαρύταται, ὥστε πολλὰς δια-
 βολὰς ἀπ' αὐτῶν γεγονέναι, ἵνομα δὲ τοῦτο λέγεσθαι,
 σοφὸς εἶναι. οἴονται γάρ με ἐκάστοτε οἱ παρόντες
 ταῦτα αὐτὸν εἶναι σοφόν, ἃ ἂν ἄλλον ἐξελέγξω· τὸ δὲ
 5 κινδυνεύει, ὧ ἄνδρες, τῷ ὄντι ὁ θεὸς σοφὸς εἶναι, καὶ
 ἐν τῇ χρησμῷ τούτῳ τοῦτο λέγειν, ὅτι ἡ ἀνθρωπίνη
 σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός· καὶ φαίνεται
 τοῦτο λέγειν τὸν Σωκράτη, προσκεχρῆσθαι δὲ τῷ ἐμῷ
 10 ὀνόματι, ἐμὲ παράδειγμα ποιούμενος, ὥσπερ ἂν εἰ
 εἴποι ὅτι οὗτος ὑμῶν, ὧ ἄνθρωποι, σοφώτατός ἐστιν,
 ὅστις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἀξίος ἐστὶ B
 τῇ ἀληθείᾳ πρὸς σοφίαν. ταῦτ' οὖν ἐγὼ μὲν ἔτι καὶ
 νῦν περιῶν ζητῶ καὶ ἐρευνῶ κατὰ τὸν θεόν, καὶ τῶν
 ἀστῶν καὶ ξένων ἂν τινα οἶμαι σοφὸν εἶναι· καὶ ἐπει-
 15 δάν μοι μὴ δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ
 ἔστι σοφός. καὶ ὑπὸ ταύτης τῆς ἀσχολίας οὔτε τι
 τῶν τῆς πόλεως πρᾶξαί μοι σχολή γέγονεν ἀξίον λόγου
 οὔτε τῶν οἰκείων, ἀλλ' ἐν πενία μυρία εἰμι διὰ τὴν
 τοῦ θεοῦ λατρείαν. C
- 20 X. Πρὸς δὲ τούτοις οἱ νέοι μοι ἐπακολουθοῦντες,
 οἷς μάλιστα σχολή ἐστίν, οἱ τῶν πλουσιωτάτων, αὐτό-
 ματοι χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώ-
 πων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἴτ' ἐπιχει-
 ροῦσιν ἄλλους ἐξετάζειν· κἄπειτα, οἶμαι, εὐρίσκουσι
 25 πολλὴν ἀφθονίαν οἰομένων μὲν εἶδέναι τὴν ἀνθρώπων,
 εἰδῶτων δὲ ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ ὑπ' αὐτῶν

**Ἀθηναῖοι* here, though it omits it below 5. 8 *τῶτων* Bodl. with most of the other mss.: *τοῦτο* 'g et corr. D': *τοῦτ' οὐ* Bekk. after a conjecture of F. A. Wolf. See exegetical commentary. 9 *εἰ* is om. in the mss., add. by Stephanus. 12 *μὲν ἔχων ἔτι* Bodl. 14 *τῶν ξένων* Bekk. and most editors: *τῶν* om. Bodl. and three other mss. 23 *εἴτα* Bodl. Bekk. 25 *τι* Bodl.: *τι* edd. 26 *ἢ ὀλίγα ἢ οὐδέν* Bekk.; but the first *ἢ* is om. in the Bodl. and other good mss.

ἐξεταζόμενοι ἐμοὶ ὀργίζονται, ἀλλ' οὐχ αὐτοῖς, καὶ
D λέγουσιν ὡς Σωκράτης τίς ἐστὶ μαρῶτατος καὶ δια-
φθείρει τοὺς νέους· καὶ ἐπειδὴν τις αὐτοὺς ἐρωτᾷ, ὅτι
ποιῶν καὶ ὅτι διδάσκων, ἔχουσι μὲν οὐδὲν εἰπεῖν,
ἀλλ' ἀγνοοῦσιν, ἵνα δὲ μὴ δοκῶσιν ἀπορεῖν, τὰ κατὰ 5
πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν,
ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς, καὶ θεοὺς μὴ νομίζειν,
καὶ τὸν ἥττω λόγον κρεῖττω ποιεῖν. τὰ γὰρ ἀληθῆ,
οἶμαι, οὐκ ἂν ἐθέλοιεν λέγειν, ὅτι κατὰδηλοι γίνονται
E προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν. ἅτε οὖν, 10
οἶμαι, φιλότιμοι ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ
ξυντεταμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ, ἐμπε-
πλήκασιν ὑμῶν τὰ ὦτα καὶ πάλαι καὶ σφοδρῶς δια-
βάλλοντες. ἐκ τούτων καὶ Μέλητος μοι ἐπέβητο καὶ
"Ανυτος καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν 15
ἀχθόμενος, "Ανυτος δὲ ὑπὲρ τῶν δημιουργῶν καὶ τῶν
24 πολιτικῶν, Λύκων δὲ ὑπὲρ τῶν ῥητόρων· ὥστε, ὅπερ
ἀρχόμενος ἐγὼ ἔλεγον, θαυμάζοιμ' ἂν εἰ οἷός τ' εἶην
ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν οὕτως
ὀλίγῳ χρόνῳ οὕτω πολλὴν γεγονυῖαν. ταῦτ' ἔστιν 20
ὑμῖν, ὧ ἄνδρες Ἀθηναῖοι, τὰληθῆ, καὶ ὑμᾶς οὔτε μέγα
οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω οὐδ' ὑποστει-
λάμενος. καίτοι οἶδα σχεδὸν ὅτι τοῖς αὐτοῖς ἀπεχθά-
νομαι· ὁ καὶ τεκμήριον ὅτι ἀληθῆ λέγω καὶ ὅτι αὕτη
ἐστὶν ἡ διαβολή ἡ ἐμὴ καὶ τὰ αἷτια ταῦτ' ἔστιν. καὶ 25
B ἐάν τε νῦν ἐάν τε αὖθις ζητήσητε ταῦτα, οὕτως
εὐρήσετε.

XI. Περὶ μὲν οὖν ὧν οἱ πρῶτοί μου κατηγοροὶ
κατηγόρουν αὕτη ἐστὶν ἱκανὴ ἀπολογία πρὸς ὑμᾶς·

1 ἀλλ' οὐχ αὐτοῖς Bodl., ἀλλ' οὐκ αὐτοῖς DS, οὐχ αὐτοῖς Bekk.
with many mss. 9 οἶμαι Bodl. but 11 the same ms. has οἶμαι.
12 ξυντεταμένως Bodl. and most mss. which Bekk. follows:
ξυντεταμένως ZT. 17 See exeg. comm. 22 "μικρὸν Bodl.:
see n. on 2, 16. 25 ταῦτ' ἐστὶν Bodl.: ταῦτά ἐστι edd. 29
ἐστὶν Bodl.: ἐστὶν edd.

- πρὸς δὲ Μέλητον τὸν ἀγαθὸν τε καὶ φιλόπολιν, ὥς
 φησι, καὶ τοὺς ὑστέρους μετὰ ταῦτα πειράσομαι ἀπο-
 λογεῖσθαι. αὐθις γὰρ δὴ, ὥσπερ ἐτέρων τούτων ὄντων
 κατηγορῶν, λάβωμεν αὐτὴν τούτων ἀντωμοσίαν. ἔχει
 5 δέ πως ᾧδε· Σωκράτη φησὶν ἀδικεῖν τοὺς τε νέους
 διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα,
 ἕτερα δὲ δαιμόνια καινὰ. τὸ μὲν δὴ ἔγκλημα τοιοῦτόν C
 ἐστὶ· τούτου δὲ τοῦ ἐγκλήματος ἐν ἑκαστον ἐξετάσω-
 μεν· φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα.
 10 ἐγὼ δέ γε, ὦ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημί Μέλητον,
 ὅτι σπουδῇ χαριεντίζεται, ῥαδίως εἰς ἀγῶνα καθιστὰς
 ἀνθρώπους, περὶ πραγμάτων προσποιούμενος σπουδά-
 ζειν καὶ κήδεσθαι, ὧν οὐδὲν τούτῳ πώποτε ἐμέλησεν
 ὥς δὲ τοῦτο οὕτως ἔχει, πειράσομαι καὶ ὑμῖν ἐπιδείξαι.
 15 XII. Καὶ μοι δεῦρο, ὦ Μέλητε, εἰπέ· ἄλλο τι
 ἢ περὶ πολλοῦ ποιεῖ, ὅπως ὥς βέλτιστοι οἱ νεώτεροι
 ἔσονται; Ἐγώ γε. Ἴθι δὴ νῦν εἰπὲ τούτοις, τίς αὐτοὺς D
 βελτίους ποιεῖ; δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι.
 τὸν μὲν γὰρ διαφθείροντα ἐξευρών, ὥς φῆς, ἐμέ εισάγεις
 20 τουτοισὶ καὶ κατηγορεῖς· τὸν δὲ δὴ βελτίους ποιοῦντα
 ἴθι εἰπὲ καὶ μῆνυσον αὐτοῖς, τίς ἐστίν. ὁρᾷς, ὦ Μέ-
 λητε, ὅτι συγᾶς καὶ οὐκ ἔχεις εἰπεῖν; καίτοι οὐκ
 αἰσχρὸν σοι δοκεῖ εἶναι καὶ ἱκανὸν τεκμήριον οὐδὲν ἐγὼ
 λέγω, ὅτι σοι οὐδὲν μεμέληκεν; ἀλλ' εἰπέ, ὦ ἰγαθέ,
 25 τίς αὐτοὺς ἀμείνους ποιεῖ; Οἱ νόμοι. Ἄλλ' οὐ τοῦτο
 ἐρωτῶ, ὦ βέλτιστε, ἀλλὰ τίς ἄνθρωπος, ὅστις πρῶτον E
 καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους. Οὔτοι, ὦ Σώκρατες,
 οἱ δικάσταί. Πῶς λέγεις, ὦ Μέλητε; οἶδε τοὺς νέους
 παιδεύειν οἷοί τέ εἰσι καὶ βελτίους ποιοῦσι; Μάλιστα.

2 ἀπολογησασθαι Bekk. against the Bodl. and most good mss.

10 γε which I om. in the first ed. is in the Bodl. ms.

11 ἀγῶνα Bodl.: ἀγῶνας edd.

12 προσποιούμενους Bodl.

14 καὶ om. by Cobet Var. Lect. p. 299.

against the mss.

29 ποιεῖν Bekk. with inferior mss.

Πότερον ἅπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ; "Απαντες.
 Εὖ γε νῆ τὴν Ἥραν λέγεις, καὶ πολλὴν ἀφθονίαν τῶν
 25 ὠφελούντων. τί δὲ δὴ; οἶδε οἱ ἀκροαταὶ βελτίους
 ποιούσιν, ἢ οὐ; Καὶ οὗτοι. Τί δὲ οἱ βουλευταί; Καὶ
 οἱ βουλευταί. Ἄλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ 5
 ἐκκλησίᾳ [οἱ ἐκκλησιασταί] διαφθείρουσι τοὺς νεωτέ-
 ρους; ἢ κακέينوι βελτίους ποιούσιν ἅπαντες; Κακέينوι.
 Πάντες ἄρα, ὡς ἔοικεν, Ἀθηναῖοι καλοὺς καγαθοὺς
 ποιούσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὕτω
 λέγεις; Πάνυ σφόδρα ταῦτα λέγω. Πολλὴν γ' ἐμοῦ 10
 κατέγνωκας δυστυχίαν. καὶ μοι ἀποκρίναι· ἢ καὶ
 B περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν· οἱ μὲν βελτίους
 ποιούντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἰς δέ τις
 ὁ διαφθεῖρων; ἢ τοῦναντίον τούτου πᾶν εἰς μὲν τις
 ὁ βελτίους οἷός τ' ὦν ποιεῖν ἢ πάνυ ὀλγόι, οἱ ἵππικοί· 15
 οἱ δὲ πολλοὶ ἐάνπερ ξυνῶσι καὶ χρώνται ἵπποις, δια-
 φθείρουσιν; οὐχ οὕτως ἔχει, ὦ Μέλητε, καὶ περὶ
 ἵππων καὶ τῶν ἄλλων ἀπάντων ζώων; πάντως δήπου,
 ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε πολλή
 γὰρ ἂν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν 20
 μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελούσιν. ἀλλὰ
 C γάρ, ὦ Μέλητε, ἱκανῶς ἐπιδείκνυσαι ὅτι οὐδεπώποτε
 ἐφρόντισας τῶν νέων, καὶ σαφῶς ἀποφαίνεις τὴν σαν-
 τοῦ ἀμέλειαν, ὅτι οὐδὲν σοι μεμέληκε περὶ ὧν ἐμέ
 εἰσάγεις. 25

XIII. Ἔτι δὲ ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε,
 πότερον ἔστιν οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς ἢ
 πονηροῖς; ὦ τᾶν, ἀποκρίναι· οὐδὲν γάρ τοι χαλεπὸν

3 τί δὲ δὴ Bodl. m. pr.: τί δαὶ δὴ Bodl. corr. and Bekker. So
 also in the next line. 6 The words οἱ ἐκκλησιασταί are con-
 sidered spurious by Cobet V. Lect. p. 299. 10 γέ μου Bodl.
 13 ἄπαντες Bekk.: but πάντες Bodl. and other good mss. 22
 ἱκανῶς ἐπεὶ δὲ ἱκανῶς Bodl.

ἡμῶν οὐδέτερος οὐδὲν καλὸν κἀγαθὸν εἰδέναι, ἀλλ' οὗτος μὲν οἶεταί τι εἰδέναι οὐκ εἰδώς, ἐγὼ δέ, ὥσπερ οὖν οὐκ οἶδα, οὐδὲ οἶομαι· ἔοικα γοῦν τούτου γε σμικρῷ τινι αὐτῷ τούτῳ σοφώτερος εἶναι, ὅτι ἂ μὴ οἶδα οὐδὲ 5 οἶομαι εἰδέναι. ἐντεῦθεν ἐπ' ἄλλον ἦα τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι, καὶ μοι ταῦτά ταῦτα Εἰ ἔδοξε· καὶ ἐνταῦθα κἀκείνῳ καὶ ἄλλοις πολλοῖς ἀπηχθόμεν.

VII. Μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα, αἰσθανόμενος μὲν καὶ λυπούμενος καὶ δεδιώς ὅτι ἀπηχθανόμεν, 10 ὅμως δὲ ἀναγκαῖον ἔδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιεῖσθαι· ἰτέον οὖν σκοποῦντι τὸν χρησμόν, τί λέγει, ἐπὶ ἅπαντας τοὺς τι δοκοῦντας εἰδέναι. καὶ νῆ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι· δεῖ γάρ πρὸς ὑμᾶς 15 τάληθῇ λέγειν· ἢ μὴν ἐγὼ ἔπαθόν τι τοιοῦτον· οἱ μὲν 22 μάλιστα εὐδοκιμοῦντες ἔδοξάν μοι ὀλίγου δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι ζητοῦντι κατὰ τὸν θεόν, ἄλλοι δὲ δοκοῦντες φαυλότεροι ἐπικεικότεροι εἶναι ἄνδρες πρὸς τὸ φρονίμως ἔχειν. δεῖ δὴ ὑμῖν τὴν ἐμὴν πλάνην 20 ἐπιδεῖξαι ὥσπερ πόνους τινὰς πονοῦντος, ἵνα μοι καὶ ἀνέλεγκτος ἢ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτικούς ἦα ἐπὶ τοὺς ποιητὰς τοὺς τε τῶν τραγῳδιῶν καὶ τοὺς τῶν διθυράμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπ' Β αὐτοφώρῳ καταληψόμενος ἐμαυτὸν ἀμαθέστερον ἐκεί- 25 νων ὄντα. ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα, ἃ μοι ἔδύκει μάλιστα πεπραγματεῦσθαι αὐτοῖς, διηρώτων ἂν αὐτοὺς τί λέγοιεν, ἢ ἅμα τι καὶ μαυθάνοιμι παρ' αὐτῶν. αἰσχύνομαι οὖν ὑμῖν εἰπεῖν, ὦ ἄνδρες, τάληθῇ ὅμως δὲ ῥητέον. ὡς ἔπος γὰρ εἰπεῖν ὀλίγου αὐτῶν 30 ἅπαντες οἱ παρόντες ἂν βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν. ἔγνω οὖν καὶ περὶ τῶν ποιητῶν ἐν

31 ἐπεποιήκεσαν Stephanus with the best mss.: πεποιήκεσαν

ὀλίγῳ τούτῳ, ὅτι οὐ σοφία ποιοῖεν ἂ ποιοῖεν, ἀλλὰ φύσει τινὲ καὶ ἐνθουσιάζοντες, ὥσπερ οἱ θεομάνεις καὶ οἱ χρησμοφδοί· καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλὰ, ἴσασι δὲ οὐδὲν ὦν λέγουσι τοιοῦτόν τί μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπονθότες· καὶ ἅμα 5 ἡσθόμην αὐτῶν διὰ τὴν ποιήσιν οἰομένων καὶ τᾶλλα σοφωτάτων εἶναι ἀνθρώπων, ἃ οὐκ ἦσαν. ἀπῆα οὖν καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενος περιγεγονέναι, ὥπερ καὶ τῶν πολιτικῶν.

VIII. Τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνους ἦα· 10 Δ' ἐμαυτῷ γὰρ ξυνήδην οὐδὲν ἐπισταμένῳ, ὥς ἔπος εἰπεῖν, τούτους δέ γ' ἦδην ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. καὶ τούτου μὲν οὐκ ἐφεύσθην, ἀλλ' ἠπίσταντο ἃ ἐγὼ οὐκ ἠπιστάμην καὶ μου ταύτη σοφώτεροι ἦσαν. ἀλλ', ὦ ἄνδρες Ἀθηναῖοι, ταυτόν μοι 15 ἔδοξαν ἔχειν ἀμάρτημα, ὕπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί· διὰ τὸ τὴν τέχνην καλῶς ἐξεργάζεσθαι ἕκαστος ἡξίου καὶ τᾶλλα τὰ μέγιστα σοφώτατος εἶναι, καὶ αὐτῶν αὕτη ἡ πλημμέλεια ἐκείνην τὴν σο-
E φίαν ἀπέκρυπτεν· ὥστ' ἐμὲ ἐμαυτὸν ἀνερωτῶν ὑπὲρ 20 τοῦ χρησμοῦ, πότερα δεξαίμην ἂν οὕτως ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς ὦν τὴν ἐκείνων σοφίαν μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφοτέρω ἂ ἐκείνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἐμαυτῷ καὶ τῷ χρησμῷ, ὅτι μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν. 25

IX. Ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὦ ἄνδρες 23 Ἀθηναῖοι, πολλὰ μὲν ἀπέχθεται μοι γεγόνاسι καὶ

Bekk. with only one ms. 8 αὐτῷ αὐτῶν Bekk. with three mss., but αὐτῶν is om. in the Bodl. and other good mss. τὸ αὐτὸ Bodl. text, τῷ αὐτῷ margin. 11 ξυνήδην Bekk. against the mss. 12 ἦδη Bekk. 20 ἀπέκρυπτεν all editors except Riddell, who espouses ἀποκρύπτει given by the ms. Φ, ἀποκρύπτει Bodl. and other mss. 26 ἔξως Bodl. which is perhaps right. But comp. 10, 22. 27 Cron omits Ἀθηναῖοι here, and in his note says that the best mss. omit it also; but the Bodl. ms. gives

- οἶαι χαλεπώταται καὶ βαρύταται, ὥστε πολλὰς δια-
 βολὰς ἀπ' αὐτῶν γεγενῆσθαι, ἵνα δὲ τοῦτο λέγεσθαι,
 σοφὸς εἶναι. οἴονται γὰρ με ἐκάστοτε οἱ παρόντες
 ταῦτα αὐτὸν εἶναι σοφόν, ἃ ἂν ἄλλον ἐξελέγξω· τὸ δὲ
 5 κινδυνεύει, ὦ ἄνδρες, τῷ ὄντι ὁ θεὸς σοφὸς εἶναι, καὶ
 ἐν τῷ χρησμῷ τούτῳ τοῦτο λέγειν, ὅτι ἡ ἀνθρωπίνη
 σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός· καὶ φαίνεται
 τοῦτο λέγειν τὸν Σωκράτη, προσκεκρῆσθαι δὲ τῷ ἐμῷ
 ὀνόματι, ἐμὲ παράδειγμα ποιούμενος, ὥσπερ ἂν εἰ
 10 εἴποι ὅτι οὗτος ὑμῶν, ὦ ἄνθρωποι, σοφώτατός ἐστιν,
 ὅστις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἀξίός ἐστι B
 τῇ ἀληθείᾳ πρὸς σοφίαν. ταῦτ' οὖν ἐγὼ μὲν ἔτι καὶ
 νῦν περιῶν ζητῶ καὶ ἐρευνῶ κατὰ τὸν θεόν, καὶ τῶν
 ἀστῶν καὶ ξένων ἂν τινα οἶμαι σοφὸν εἶναι· καὶ ἐπει-
 15 δὴν μοι μὴ δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ
 ἔστι σοφός. καὶ ὑπὸ ταύτης τῆς ἀσχολίας οὔτε τι
 τῶν τῆς πόλεως πράξαι μοι σχολή γέγονεν ἄξιον λόγου
 οὔτε τῶν οἰκείων, ἀλλ' ἐν πενία μυρία εἰμὶ διὰ τὴν
 τοῦ θεοῦ λατρείαν. C
- 20 X. Πρὸς δὲ τούτοις οἱ νέοι μοι ἐπακολουθοῦντες,
 οἷς μάλιστα σχολή ἐστιν, οἱ τῶν πλουσιωτάτων, αὐτό-
 ματοι χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώ-
 πων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἴτ' ἐπιχει-
 ροῦσιν ἄλλους ἐξετάζειν· κᾶπεια, οἶμαι, εὐρίσκουσι
 25 πολλὴν ἀφθονίαν οἰομένων μὲν εἶδέναι τι ἀνθρώπων,
 εἰδόντων δὲ ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ ὑπ' αὐτῶν

'Αθηναῖοι here, though it omits it below 5. 8 τούτων Bodl. with most of the other mss.: τοῦτο 'g et corr. D': τοῦτ' οὐ Bekk. after a conjecture of F. A. Wolf. See exegetical commentary. 9 εἰ is om. in the mss., add. by Stephanus. 12 μὲν ἔχων ἐτι Bodl. 14 τῶν ξένων Bekk. and most editors: τῶν om. Bodl. and three other mss. 23 εἴτα Bodl. Bekk. 25 τι Bodl.: τι edd. 26 ἢ ὀλίγα ἢ οὐδέν Bekk.; but the first ἢ is om. in the Bodl. and other good mss.

ἐξεταζόμενοι ἐμοὶ ὀργίζονται, ἀλλ' οὐχ αὐτοῖς, καὶ
D λέγουσιν ὡς Σωκράτης τίς ἐστὶ μαρτύματος καὶ δια-
φθείρει τοὺς νέους· καὶ ἐπειδὴν τις αὐτοὺς ἐρωτᾷ, ὅ,τι
ποιῶν καὶ ὅ,τι διδάσκων, ἔχουσι μὲν οὐδὲν εἰπεῖν,
ἀλλ' ἀγνοοῦσιν, ἵνα δὲ μὴ δοκῶσιν ἀπορεῖν, τὰ κατὰ 5
πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν,
ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς, καὶ θεοὺς μὴ νομίζειν,
καὶ τὸν ἥττω λόγον κρείττω ποιεῖν. τὰ γὰρ ἀληθῆ,
οἶμαι, οὐκ ἂν ἐθέλοιεν λέγειν, ὅτι κατάδηλοι γίνονται
E προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν. ἄτε οὖν, 10
οἶμαι, φιλότιμοι ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ
ξυντεταμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ, ἐμπε-
πλήκασιν ὑμῶν τὰ ὧτα καὶ πάλαι καὶ σφοδρῶς δια-
βάλλοντες. ἐκ τούτων καὶ Μέλητος μοι ἐπέθετο καὶ
"Ανυτος καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν 15
ἀχθόμενος, "Ανυτος δὲ ὑπὲρ τῶν δημιουργῶν καὶ τῶν
24 πολιτικῶν, Λύκων δὲ ὑπὲρ τῶν ῥητόρων· ὥστε, ὅπερ
ἀρχόμενος ἐγὼ ἔλεγον, θαυμάζοιμ' ἂν εἰ οἷός τ' εἶην
ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν οὕτως
ὀλίγῳ χρόνῳ οὕτω πολλὴν γεγονυῖαν. ταῦτ' ἐστὶν 20
ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, τὰληθῆ, καὶ ὑμᾶς οὔτε μέγα
οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω οὐδ' ὑποστει-
λάμενος. καίτοι οἶδα σχεδὸν ὅτι τοῖς αὐτοῖς ἀπεχθά-
νομαι· ὁ καὶ τεκμήριον ὅτι ἀληθῆ λέγω καὶ ὅτι αὕτη
ἐστὶν ἡ διαβολὴ ἡ ἐμὴ καὶ τὰ αἷτια ταῦτ' ἐστὶν. καὶ 25
B εἴαν τε νῦν εἴαν τε αὖθις ζητήσητε ταῦτα, οὕτως
εὐρήσετε.

XI. Περὶ μὲν οὖν ὧν οἱ πρῶτοί μου κατηγοροῖ
κατηγοροῦν αὕτη ἐστὶν ἰκανὴ ἀπολογία πρὸς ὑμᾶς·

1 ἀλλ' οὐχ αὐτοῖς Bodl., ἀλλ' οὐκ αὐτοῖς DS, οὐχ αὐτοῖς Bekk. with many mss. 9 οἶμαι Bodl. but 11 the same ms. has οἶμαι. 12 ξυντεταμένως Bodl. and most mss. which Bekk. follows: ξυντεταμένως ET. 17 See exeg. comm. 22 "μικρὸν Bodl.: see n. on 2, 16. 25 ταῦτ' ἐστὶν Bodl.: ταῦτά ἐστι edd. 29 ἐστὶν Bodl.: ἐστω edd.

- πρὸς δὲ Μέλητον τὸν ἀγαθὸν τε καὶ φιλόπολιν, ὥς
 φησι, καὶ τοὺς ὑστέρους μετὰ ταῦτα πειράσσομαι ἀπο-
 λογεῖσθαι. αὐθις γὰρ δὴ, ὥσπερ ἐτέρων τούτων ὄντων
 κατηγόρων, λάβωμεν αὐτὴν τούτων ἀντωμοσίαν. ἔχει
 5 δέ πως ὧδε· Σωκράτη φησὶν ἀδικεῖν τοὺς τε νέους
 διαφθείροντα καὶ θεοὺς οὐς ἡ πόλις νομίζει οὐ νομίζοντα,
 ἕτερα δὲ δαιμόνια καινὰ. τὸ μὲν δὴ ἔγκλημα τοιοῦτόν C
 ἐστὶ· τούτου δὲ τοῦ ἐγκλήματος ἐν ἑκαστον ἐξετάσω-
 μεν· φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα.
 10 ἐγὼ δέ γε, ὦ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημὶ Μέλητον,
 ὅτι σπουδῇ χαριεντίζεται, ῥαδίως εἰς ἀγῶνα καθιστὰς
 ἀνθρώπους, περὶ πραγμάτων προσποιούμενος σπουδά-
 ζειν καὶ κήδεσθαι, ὧν οὐδὲν τούτῳ πώποτε ἐμέλησεν
 ὥς δὲ τοῦτο οὕτως ἔχει, πειράσσομαι καὶ ὑμῖν ἐπιδείξαι.
 15 XII. Καὶ μοι δεῦρο, ὦ Μέλητε, εἰπέ· ἄλλο τι
 ἢ περὶ πολλοῦ ποιεῖ, ὅπως ὥς βέλτιστοι οἱ νεώτεροι
 ἔσονται; Ἐγώ γε. Ἴθι δὴ νῦν εἰπὲ τούτοις, τίς αὐτοὺς D
 βελτίους ποιεῖ; δῆλον γὰρ ὅτι οἶσθα, μέλου γέ σοι.
 τὸν μὲν γὰρ διαφθείροντα ἐξευρών, ὥς φῆς, ἐμέ εισάγεις
 20 τουτοισὶ καὶ κατηγορεῖς· τὸν δὲ δὴ βελτίους ποιοῦντα
 ἴθι εἰπὲ καὶ μήνυσσον αὐτοῖς, τίς ἐστίν. ὁρᾷς, ὦ Μέ-
 λητε, ὅτι συγᾶς καὶ οὐκ ἔχεις εἰπεῖν; καίτοι οὐκ
 αἰσχρόν σοι δοκεῖ εἶναι καὶ ἱκανὸν τεκμήριον οὐ δὴ ἐγὼ
 λέγω, ὅτι σοι οὐδὲν μεμέληκεν; ἀλλ' εἰπέ, ὦ ἡγαθέ,
 25 τίς αὐτοὺς ἀμείνους ποιεῖ; Οἱ νόμοι. Ἄλλ' οὐ τοῦτο
 ἐρωτῶ, ὦ βέλτιστε, ἀλλὰ τίς ἄνθρωπος, ὅστις πρῶτον E
 καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους. Οὔτοι, ὦ Σώκρατες,
 οἱ δικάσταί. Πῶς λέγεις, ὦ Μέλητε; οἶδε τοὺς νέους
 παιδεύειν οἱοί τέ εἰσι καὶ βελτίους ποιοῦσι; Μάλιστα.

2 ἀπολογησασθαι Bekk. against the Bodl. and most good mss.

10 γε which I om. in the first ed. is in the Bodl. ms.

11 ἀγῶνα Bodl.: ἀγῶνας edd.

12 προσποιουμένους Bodl.

14 καὶ om. by Cobet Var. Lect. p. 299.

15 ἄλλο τι περὶ Bekk.

against the mss. 29 ποιεῖν Bekk. with inferior mss.

Πότερον ἅπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ; Ἄπαντες.
 Εὐ γε νῆ τὴν ἥραν λέγεις, καὶ πολλὴν ἀφθονίαν τῶν
 25 ὠφελούντων. τί δὲ δὴ; οἷδε οἱ ἀκροαταὶ βελτίους
 ποιοῦσιν, ἢ οὐ; Καὶ οὗτοι. Τί δὲ οἱ βουλευταί; Καὶ
 οἱ βουλευταί. Ἄλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ 5
 ἐκκλησίᾳ [οἱ ἐκκλησιασταί] διαφθείρουσι τοὺς νεωτέ-
 ρους; ἢ κακέينوι βελτίους ποιοῦσιν ἅπαντες; Κακέينوι.
 Πάντες ἄρα, ὡς ἔοικεν, Ἀθηναῖοι καλὸν καγαθὸν
 ποιοῦσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὕτω
 λέγεις; Πάνυ σφόδρα ταῦτα λέγω. Πολλὴν γ' ἐμοῦ 10
 κατέγνωκας δυστυχίαν. καί μοι ἀπόκριναι ἢ καὶ
 Β περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν οἱ μὲν βελτίους
 ποιούντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἰς δὲ τις
 ὁ διαφθεῖρων; ἢ τοῦναντίον τούτου πᾶν εἰς μὲν τις
 ὁ βελτίους οἷός τ' ὦν ποιεῖν ἢ πᾶν ὀλγοί, οἱ ἵππικοί. 15
 οἱ δὲ πολλοὶ ἐάνπερ ξυνῶσι καὶ χρῶνται ἵπποις, δια-
 φθείρουσιν; οὐχ οὕτως ἔχει, ὦ Μέλητε, καὶ περὶ
 ἵππων καὶ τῶν ἄλλων ἁπάντων ζώων; πάντως δήπου,
 ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε πολλή
 γὰρ ἂν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν 20
 μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελούσιν. ἀλλὰ
 C γάρ, ὦ Μέλητε, ἱκανῶς ἐπιδείκνυσαι ὅτι οὐδεπώποτε
 ἐφρόντισας τῶν νέων, καὶ σαφῶς ἀποφαίνεις τὴν σαν-
 τοῦ ἀμέλειαν, ὅτι οὐδὲν σοι μεμέληκε περὶ ὧν ἐμὲ
 εἰσάγεις.

25

XIII. Ἔτι δὲ ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε,
 πότερον ἔστιν οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς ἢ
 πονηροῖς; ὦ τᾶν, ἀπόκριναι οὐδὲν γάρ τοι χαλεπὸν

3 τί δὲ δὴ Bodl. m. pr.: τί δαι δὴ Bodl. corr. and Bekker. So
 also in the next line. 6 The words of ἐκκλησιασταί are con-
 sidered spurious by Cobet V. Lect. p. 299. 10 γέ μου Bodl.
 13 ἅπαντες Bekk.: but πάντες Bodl. and other good mss. 22
 ἱκανῶς ἐπιδείκνυσαι Bodl.

- ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας, ἐξ οὗ
κινδυνεύεις νυνὶ ἀποθανεῖν; ἐγὼ δὲ τοῦτῃ ἂν δίκαιον
λόγον ἀντίποιμι, ὅτι οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ
οἶμαι δεῖν κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι
5 ἄνδρα ὅτου τι καὶ σμικρὸν ὄφελός ἐστιν, ἀλλ' οὐκ
ἐκείνο μόνον σκοπεῖν, ὅταν πράττῃ τι, πότερον δίκαια
ἢ ἄδικα πράττει, καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ.
φαῦλοι γὰρ ἂν τῷ γε σῷ λόγῳ εἴεν τῶν ἡμιθέων ὅσοι C
ἐν Τροίᾳ τετελευτήκασιν οἳ τε ἄλλοι καὶ ὁ τῆς Θέτιδος
10 υἱός, ὃς τοσοῦτον τοῦ κινδύνου κατεφρόνησε παρὰ τὸ
αἰσχροῦν τι ὑπομεῖναι, ὥστε ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ
προθυμουμένῳ "Ἐκτορα ἀποκτεῖναι, θεὸς οὐσα, οὕτωςί
πως, ὥς ἐγὼ οἴμαι· ὦ παῖ, εἰ τιμωρήσεις Πατρόκλην τῷ
ἐταίρῳ τὸν φόνον καὶ "Ἐκτορα ἀποκτενεῖς, αὐτὸς ἀπο-
15 θανεῖ· αὐτίκα γάρ τοι, φησί, μεθ' "Ἐκτορα πότμος
ἐτοῖμος· ὁ δὲ ταῦτ' ἀκούσας τοῦ μὲν θανάτου καὶ τοῦ
κινδύνου ὠλιγόρησε, πολὺ δὲ μᾶλλον δέσας τὸ ζῆν D
κακὸς ὦν καὶ τοῖς φίλοις μὴ τιμωρεῖν, αὐτίκα, φησί,
τεθναίνην δίκην ἐπιβείς τῷ ἄδικούντι, ἵνα μὴ ἐνθάδε
20 μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν ἄχθος ἀρού-
ρης. μὴ αὐτὸν οἶμαι φροντίσαι θανάτου καὶ κινδύνου;
οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὐδ' ἂν
τις ἑαυτὸν τάξῃ ἢ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ'
ἄρχοντος ταχθῇ, ἐνταῦθα δεῖ, ὥς ἐμοὶ δοκεῖ, μένοντα
25 κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε
ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.

- XVII. Ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος, ὦ ἄν-
δρες Ἀθηναῖοι, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταττον, οὓς E
ὑμεῖς εἵλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμ-
30 φινόλει καὶ ἐπὶ Δηλῷ, τότε μὲν οὐ ἐκείνοι ἔταττον

the Bodl. and other good mss. omit it. 6 πράττῃ τι only one
ms.: τι is om. in all others. 13 ἐγῶμαι the edd. against the
Bodl.: cf. 21, 11. 23 † is expunged by one of the correctors in
the Bodl.: but see exeg. comm. βέλτιστον Bodl. and nearly all

ἔμενον ὥσπερ καὶ ἄλλος τις καὶ ἐκινδύνευον ἀποθανεῖν,
 τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ φήθην τε καὶ ὑπέλαβον,
 φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ
 29 τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἢ θάνατον ἢ ἄλλο
 ὅτιοῦν πρᾶγμα λίποιμι τὴν τάξιν. δεινὸν μὲντ' ἂν εἴη, 5
 καὶ ὡς ἀληθῶς τότ' ἂν με δικαίως εἰσάγοι τις εἰς δικα-
 στήριον, ὅτι οὐ νομίζω θεοὺς εἶναι ἀπειθῶν τῇ μαντείᾳ
 καὶ δεδιῶς θάνατον καὶ οἰόμενος σοφὸς εἶναι οὐκ ὦν.
 τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο
 ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναί 10
 ἐστὶν ἂ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον
 οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὂν τῶν
 Β ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες ὅτι μέγιστον τῶν
 κακῶν ἐστί. καὶ τοῦτο πῶς οὐκ ἀμαθία ἐστὶν αὕτη ἢ
 ἐπονεῖδιστος ἢ τοῦ οἶεσθαι εἰδέναί ἂ οὐκ οἶδεν; ἐγὼ δ', 15
 ὦ ἄνδρες, τούτῳ καὶ ἐνταῦθα ἴσως διαφέρω τῶν πολ-
 λῶν ἀνθρώπων, καὶ εἰ δὴ τῷ σοφώτερός του φαίην
 εἶναι, τούτῳ ἂν, ὅτι οὐκ εἰδὼς ἱκανῶς περὶ τῶν ἐν Ἀι-
 δου οὕτω καὶ οἶμαι οὐκ εἰδέναί· τὸ δὲ ἀδικεῖν καὶ ἀπει-
 θεῖν τῷ βελτίονι, καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ 20
 αἰσχρὸν ἐστὶν οἶδα. πρὸ οὖν τῶν κακῶν, ὧν οἶδα ὅτι
 κακά ἐστιν, ἂ μὴ οἶδα εἰ ἀγαθὰ ὄντα τυγχάνει οὐδέ-
 ποτε φοβήσομαι οὐδὲ φεύξομαι· ὥστε οὐδ' εἰ με νῦν
 C ὑμεῖς ἀφίετε Ἀνύτῳ ἀπιστήσαντες, ὃς ἔφη ἢ τὴν ἀρχὴν
 οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν ἢ, ἐπειδὴ εἰσήλθον, οὐχ 25
 οἶόν τ' εἶναι τὸ μὴ ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς ὡς,
 εἰ διαφευξοίμην, ἤδη ἂν ὑμῶν οἱ υἱεῖς ἐπιτηδεύοντες ἃ
 Σωκράτης διδάσκει πάντες παντάπασιν διαφθάρησιν-

good mss.: βελτιον Bekk. with ΦS. 5 μὲντ' ἂν Bodl. marg.
 and most mss.: τᾶν Bodl. m. 1 and ΠΦDS. 15 δ' Bodl.: δέ
 edd. 19 καὶ τὸ ἀπειθεῖν Bekk. against the Bodl. 23 φοβη-
 θήσομαι Bekk. with four mss. φοβήσομαι Bodl. and most other mss.
 26 οἶόν τε Cron; but Bodl. has τ'. 28 παντάπασιν Bekk.

ται, — εἴ μοι πρὸς ταῦτα εἵποτε· ὦ Σώκρατες, νῦν μὲν
 Ἀνὺτῳ οὐ πεισόμεθα, ἀλλ' ἀφίεμέν σε, ἐπὶ τούτῳ μέν-
 τοι, ἐφ' ᾧ τε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν
 μηδὲ φιλοσοφεῖν· ἐὰν δὲ ἀλῶς ἔτι τοῦτο πράττων, ἀπο-
 5 θανεῖ· εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίετε, εἵποιμ'
 ἂν ὑμῖν ὅτι ἐγὼ ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι D
 μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν, καὶ
 ἕωσπερ ἂν ἐμπνέω καὶ οἷός τε ὦ, οὐ μὴ παύσωμαι φι-
 λοσοφῶν καὶ ὑμῖν παρακελευόμενός τε καὶ ἐνδεικνύμε-
 10 νος ὅτῳ ἂν αἰεὶ ἐντυγχάνω ὑμῶν, λέγων οἷά περ εἶωθα,
 ὅτι ὦ ἄριστε ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως τῆς μεγί-
 στης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν, χρημά-
 των μὲν οὐκ αἰσχύνει ἐπιμελούμενος, ὅπως σοι ἔσται E
 ὡς πλείστα, καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ
 15 ἀληθείας καὶ τῆς ψυχῆς, ὅπως ὡς βελτίστη ἔσται, οὐκ
 ἐπιμελεῖ οὐδὲ φροντίζει; καὶ ἐὰν τις ὑμῶν ἀμφισβητῇ
 καὶ φῇ ἐπιμελεῖσθαι, οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ'
 ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω,
 καὶ ἐὰν μοι μὴ δοκῇ κεκτῆσθαι ἀρετὴν, φάναι δέ, ὄνει-
 20 διῶ ὅτι τὰ πλείστου ἄξια περὶ ἐλαχίστου ποιεῖται, τὰ
 δὲ φαυλότερα περὶ πλείονος. ταῦτα καὶ νεωτέρῳ καὶ 30
 πρεσβυτέρῳ, ὅτῳ ἂν ἐντυγχάνω, ποιήσω, καὶ ξένῳ καὶ
 ἀστῷ, μᾶλλον δὲ τοῖς ἀστοῖς, ὅσῳ μου ἐγγυτέρῳ ἔσθ' ὅτι
 γένοι. ταῦτα γὰρ κελεύει ὁ θεός, εὖ ἴστε, καὶ ἐγὼ οἶομαι
 25 οὐδέν πω ὑμῖν μεῖζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ
 τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν. οὐδὲν γὰρ ἄλλο πράττων
 ἐγὼ περιέρχομαι ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ
 πρεσβυτέρους μήτε σωματῶν ἐπιμελεῖσθαι μήτε χρη-
 μάτων πρότερον μηδὲ οὕτω σφόδρα ὡς τῆς ψυχῆς, B
 30 ὅπως ὡς ἀρίστη ἔσται, λέγων ὅτι οὐκ ἐκ χρημάτων

8 παύσωμαι Bodl. and most other mss.: παύσομαι Bekk.

13 ἐπιμελούμενος Bodl.: ἐπιμελόμενος Bekk.

16 ἀμφισβητῇ

Bodl.: ἀμφισβητήσῃ Bekk.

30 ὅτι om. Bodl.

ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τὰ ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδίᾳ καὶ δημοσίᾳ. εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν εἴη βλαβερά· εἰ δέ τις μέ φησιν ἄλλα λέγειν ἢ ταῦτα, οὐδὲν λέγει. πρὸς ταῦτα, φαίην ἂν, ὦ Ἀθηναῖοι, ἢ 5 πείθεσθε Ἀνύτῳ ἢ μή, καὶ ἢ ἀφίετε ἢ μὴ ἀφίετε, ὥς C ἐμοῦ οὐκ ἂν ποιήσοντος ἄλλα, οὐδ' εἰ μέλλω πολλαίους τεθνάναι.

XVIII. Μὴ θορυβεῖτε, ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμελινάτέ μοι οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν, ἐφ' οἷς 10 ἂν λέγω, ἀλλ' ἀκούειν· καὶ γάρ, ὥς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γὰρ οὖν ἅττα ὑμῖν ἐρεῖν καὶ ἄλλα, ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. εὖ γὰρ ἴστε, ἐὰν ἐμὲ ἀποκτείνητε τοιοῦτον ὄντα, οἷον ἐγὼ λέγω, οὐκ ἐμὲ μέλζω βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ 15 μὲν γὰρ οὐδὲν ἂν βλάβῃεν οὔτε Μέλητος οὔτε Ἄνυ- D τος· οὐδὲ γὰρ ἂν δύναίτο· οὐ γὰρ οἶμαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε μὲντ' ἂν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἶεται καὶ ἄλλος τίς που μεγάλη κακία, 20 ἐγὼ δ' οὐκ οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἢ οὗτος νυνὶ ποιεῖ, ἄνδρα ὑδίκως ἐπιχειρεῖν ἀποκτινύναι. νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυ- τοῦ ἀπολογεῖσθαι, ὥς τις ἂν οἶοιτο, ἀλλ' ὑπὲρ ὑμῶν, μὴ τι ἐξαμάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ 25 E καταψηφισάμενοι. ἐὰν γὰρ ἐμὲ ἀποκτείνητε, οὐ ῥα- δίως ἄλλον τοιοῦτον εὐρήσετε, ἀτεχνῶς, εἰ καὶ γελοιό-

1 τὰλλα the edd. against the Bodl. 5 ὦ ἄνδρες Ἀθηναῖοι Bekk.: but ἄνδρες is om. in the Bodl. and five other mss. 6 ἀφίετέ με Bekk.: but με om. Bodl. and five other mss. 9 ὦ ἄνδρες Ἀθ. Bekk.: ὦ om. Bodl. and three other mss. 12 ἐρεῖν ὑμῖν Bekk.: ὑμῖν ἐρεῖν Bodl. and three other mss. 17 οἶμαι Bekk.: οἶομαι Bodl. and five other mss. 19 ἀτιμώσειεν the mss.; see explan. notes and Cobet N. L. p. 751. 20 μὲν is in the Bodl.

τερων εἰπεῖν, προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ,
 ὥσπερ ἵππῳ μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους
 δὲ νωθεστέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπός
 τινος· οἷον δὴ μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστε-
 5 θεικέναι τοιοῦτόν τινα, ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ 31
 ὀνειδίζων ἕνα ἕκαστον οὐδὲν παύομαι τὴν ἡμέραν ὅλην
 πανταχοῦ προσκαθίζων. τοιοῦτος οὖν ἄλλος οὐ ῥαδίως
 ὑμῖν γενήσεται, ὧ ἄνδρες, ἀλλ' ἐὰν ἐμοὶ πείθῃσθε,
 φείσεσθέ μου· ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ
 10 οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθό-
 μενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν λοιπὸν
 βίον καθεύδοντες διατελοῖτ' ἂν, εἰ μὴ τινα ἄλλον ὁ
 θεὸς ὑμῖν ἐπιπέμψει κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ
 τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δε-
 15 δόσθαι, ἐνθένδε ἂν κατανοήσαιτε· οἱ γὰρ ἀνθρώπινῳ B
 ἔοικε τὸ ἐμὲ τῶν μὲν ἑμαυτοῦ ἀπάντων ἡμεληκέναι καὶ
 ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων τοσαῦτα ἤδη ἔτη,
 τὸ δὲ ὑμέτερον πράττειν αἰεὶ, ἰδίᾳ ἑκάστῳ προσίοντα
 ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον, πείθοντα ἐπι-
 20 μελίσθαι ἀρετῆς. καὶ εἰ μέντοι τι ἀπὸ τούτων ἀπέ-
 λανον καὶ μισθὸν λαμβάνων ταῦτα παρεκελευμένην,
 εἶχον ἂν τινα λόγον· νῦν δὲ ὁρᾶτε δὴ καὶ αὐτοί, ὅτι οἱ
 κατήγοροι τᾶλλα πάντα ἀναισχύντως οὕτω κατηγο-
 ροῦντες τοῦτό γε οὐχ οἰοί τε ἐγένοντο ἀπαναισχυν-
 25 τῆσαι, παρασχόμενοι μάρτυρα, ὥς ἐγὼ ποτέ τινα ἢ C
 ἐπραξάμην μισθὸν ἢ ἥτησα. ἱκανὸν γάρ, οἶμαι, ἐγὼ
 παρέχομαι τὸν μάρτυρα, ὥς ἀληθῆ λέγω, τὴν πενίαν.

XIX. Ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι, ὅτι δὴ
 ἐγὼ ἰδίᾳ μὲν ταῦτα ξυμβουλεύω περιωὴν καὶ πολυ-
 30 πραγμονῶ, δημοσίᾳ δὲ οὐ τολμῶ ἀναβαίνων εἰς τὸ

20 μὲν τι (without τοι) Cobet V. L. p. 800. 27 ἀληθῆ ὡς
 Cron and Biddell, against the Bodl. 29 πολυπραγμονῶν Be'kk.:
 I follow the Bodl.

πλήθος τὸ ὑμέτερον συμβουλεύειν τῇ πόλει. τούτου
 δὲ αἰτίον ἐστὶν ὃ ὑμεῖς ἐμοῦ πολλάκις ἀκηκόατε πολ-
 D λαχοῦ λέγοντος, ὅτι μοι θεῖόν τι καὶ δαιμόνιον γήγνε-
 ται [φωνή], ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμῶδῶν Μέλη-
 τος ἐγράφατο· ἐμοὶ δὲ τοῦτ' ἐστὶν ἐκ παιδὸς ἀρξάμενον 5
 φωνή τις γιγνομένη, ἣ ὅταν γένηται, αἰεὶ ἀποτρέπει με
 τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὔποτε·
 τοῦτ' ἐστὶν ὃ μοι ἐναντιοῦνται τὰ πολιτικά πράττειν.
 καὶ παγκάλως γ' ἐμοὶ δοκεῖ ἐναντιοῦσθαι· εὖ γὰρ ἴστε,
 ὧ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπεχείρησα πρᾶτ- 10
 τειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλῃ καὶ
 E οὗτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὗτ' ἂν ἐμαυτόν. καὶ μοι
 μὴ ἄχθεσθε λέγοντι τὰληθῆ· οὐ γὰρ ἐστὶν ὅστις ἀν-
 θρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλῳ πλήθει οὐδενὶ
 γησιῶς ἐναντιούμενος καὶ διακωλίων πολλὰ ἄδικα 15
 32 καὶ παράνομα ἐν τῇ πόλει γήγενεσθαι, ἀλλ' ἀναγκαῖον
 ἐστὶ τὸν τῷ ὄντι μαχοῦμενον ὑπὲρ τοῦ δικαίου, καὶ εἰ
 μέλλει ὀλίγον χρόνον σωθήσεσθαι, ἰδιωτεύειν, ἀλλὰ
 μὴ δημοσιεύειν.

XX. Μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι 20
 τούτων, οὐ λόγους, ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκού-
 σατε δὴ μου τὰ ἐμοὶ ξυμβεβηκότα, ἵν' εἰδῆτε ὅτι οὐδ'
 ἂν ἐνὶ ὑπεικάθοιμι παρὰ τὸ δίκαιον δέσας θάνατον,
 μὴ ὑπείκων δὲ ἅμα καὶ ἅμα ἂν ἀπολοίμην. ἐρῶ δὲ ὑμῖν
 φορτικά μὲν καὶ δικανικά, ἀληθῆ δέ. ἐγὼ γάρ, ὧ 25
 Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν πώποτε ἤρξα ἐν
 B τῇ πόλει, ἐβούλευσα δέ καὶ ἔτυχεν ἡμῶν ἡ φυλὴ

4 φωνή considered spurious by 'vir quidam doctus apud Forsterum.'

8 τοῦτο Bodl.: τούτου Bekk. and nearly all editors.
 9 γέ μοι Bodl. 10 πάλαι considered spurious by Oobet
 V. L. p. 800, N. L. p. 214. 12 καὶ μοι μὴ Bekk. without a note:
 καὶ μὴ μοι Hermann comparing Phaed. 105, s. But Riddell justly
 observes that καὶ μοι is a common commencement of a sentence in
 the Orators. 24 ἅμ' ἂν Bekk.: I follow the Bodl. 26 ἄνδρες
 Ἀθ. Bekk.: but ἄνδρες is om. in the Bodl. 27 φυλὴ Bodl. marg.,
 βουλὴ the text.

ἐρωτῶ. οὐχ οἱ μὲν πονηροὶ κακὴν τι ἐργάζονται τοὺς
 αἰεὶ ἐγγυτάτῳ ἑαυτῶν ὄντας, οἱ δ' ἀγαθοὶ ἀγαθὸν τι;
 Πάνυ γε. Ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν ξυνόν-
 των βλάπτεσθαι μᾶλλον ἢ ὠφελεῖσθαι; ἀποκρίνου, ὦ D
 5 ἡγαθέ· καὶ γὰρ ὁ νόμος κελεύει ἀποκρίνεσθαι. ἔσθ'
 ὅστις βούλεται βλάπτεσθαι; Οὐ δῆτα. Φέρε δὴ,
 πότερον ἐμὲ εἰσάγεις δεῦρο ὡς διαφθείροντα τοὺς νεω-
 τέρους καὶ πονηροτέρους ποιοῦντα ἐκόντα ἢ ἄκοντα;
 Ἐκόντα ἔγωγε. Τί δῆτα, ὦ Μέλητε; τοσοῦτον σὺ
 10 ἐμοῦ σοφώτερος εἰ τηλικούτου ὄντος τηλικόσδε ὦν,
 ὥστε σὺ μὲν ἔγνωκας ὅτι οἱ μὲν κακοὶ κακὸν τι ἐργά-
 ζονται αἰεὶ τοὺς μάλιστα πλησίον ἑαυτῶν, οἱ δὲ ἀγαθοὶ E
 ἀγαθόν· ἐγὼ δὲ δὴ εἰς τοσοῦτον ἀμαθίας ἦκω, ὥστε
 καὶ τοῦτ' ἀγνοῶ, ὅτι, ἐὰν τινα μοχθηρὸν ποιήσω τῶν
 15 ξυνόντων, κινδυνεύσω κακὸν τι λαβεῖν ἀπ' αὐτοῦ, ὥστε
 τοῦτο τὸ τοσοῦτον κακὸν ἐκὼν ποιῶ, ὡς φῆς σὺ; ταῦτα
 ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον
 ἀνθρώπων οὐδένα· ἀλλ' ἢ οὐ διαφθείρω, ἢ εἰ διαφθείρω, 20
 ἄκων, ὥστε σὺ γε κατ' ἀμφοτέρω ψεύδει. εἰ δὲ ἄκων
 20 διαφθείρω, τῶν τοιούτων καὶ ἀκουσίων ἀμαρτημάτων
 οὐ δεῦρο νόμος εἰσάγειν ἐστίν, ἀλλ' ἰδίᾳ λαβόντα
 διδάσκειν καὶ νοουθετεῖν· δῆλον γὰρ ὅτι, ἐὰν μάθω,
 παύσομαι ὅ γε ἄκων ποιῶ. σὺ δὲ ξυγγενέσθαι μὲν
 μοι καὶ διδάξαι ἔφυγες καὶ οὐκ ἠθέλησας, δεῦρο δὲ
 25 εἰσάγεις, οἱ νόμος ἐστίν· εἰσάγειν τοὺς κολάσεως δεομέ-
 νους, ἀλλ' οὐ μαθήσεως.

XIV. Ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μὲν
 δῆλον ἤδη ἐστίν, ὃ ἐγὼ ἔλεγον, ὅτι Μελητήρ τούτων B
 οὔτε μέγα οὔτε σμικρὸν πώποτε ἐμέλησεν· ὅμως δὲ
 30 δὴ λέγε ἡμῖν, πῶς με φῆς διαφθείρειν, ὦ Μέλητε, τοὺς
 νεωτέρους; ἢ δῆλον δὴ ὅτι κατὰ τὴν γραφὴν, ἣν ἐγρά-

4 ἀποκρίνου Bodl.: ἀπόκριναι the edd. 15 τὸ om. Bodl.
 20 καὶ ἀκουσίων considered spurious by Cobet, who proposes τῶν
 τοιούτων ἕνεκα ἀμαρτημάτων. 28 οὐ ἔγω Bekker: ὃ ἐγὼ Bodl.
 and nearly all mss. 29 μικρὸν Bodl.

ψω, θεοὺς διδάσκοντα μὴ νομίζειν οὓς ἡ πόλις νομίζει, ἕτερα δὲ δαιμόνια καινά; οὐ ταῦτα λέγεις ὅτι διδάσκων διαφθείρω; Πάνυ μὲν οὖν σφόδρα ταῦτα λέγω. Πρὸς αὐτῶν τοίνυν, ὦ Μέλητε, τούτων τῶν θεῶν, ὧν νῦν ὁ λόγος ἐστίν, εἰπέ ἔτι σαφέστερον καὶ 5 C ἐμοὶ καὶ τοῖς ἀνδράσι τουτοισί. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν, πότερον λέγεις διδάσκειν με νομίζειν εἶναι τινας θεοὺς, καὶ αὐτὸς ἄρα νομίζω εἶναι θεοὺς, καὶ οὐκ εἰμὶ τὸ παράπαν ἄθεος οὐδὲ ταύτῃ ἀδικῶ, οὐ μέντοι οὕσπερ γε ἡ πόλις, ἀλλ' ἐτέρους, καὶ τοῦτ' ἐστίν ὃ μοι ἐγ- 10 καλεῖς, ὅτι ἐτέρους· ἡ παντάπασί με φῆς οὔτε αὐτὸν νομίζειν θεοὺς τοὺς τε ἄλλους ταῦτα διδάσκειν. Ταῦτα λέγω, ὥς τὸ παράπαν οὐ νομίζεις θεοὺς. Ὡ θανμάσιε D Μέλητε, ἵνα τί ταῦτα λέγεις; οὐδὲ ἥλιον οὐδὲ σελήνην ἄρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι ἄνθρωποι; 15 Μὰ Δί', ὦ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον φησὶν εἶναι, τὴν δὲ σελήνην γῆν. Ἀναξαγόρου οἶε κατηγορεῖν, ὦ φίλε Μέλητε, καὶ οὕτω καταφρονεῖς τῶνδε καὶ οἶε αὐτοὺς ἀπείρους γραμμάτων εἶναι, ὥστε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζόμε- 20 γίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι ταῦτα παρ' ἐμοῦ μανθάνουσιν, ἃ ἔξεστιν ἐνίοτε, εἰ πάνυ πολ- E λού, δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένους Σωκράτους καταγελᾶν, ἂν προσποιῇται ἑαυτοῦ εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα. ἀλλ' ὦ πρὸς Διός, οὕτωςί σοι 25 δοκῶ; οὐδένα νομίζω θεὸν εἶναι; Οὐ μέντοι μὰ Δί' οὐδ' ὅπωςτιοῦν. Ἀπιστός γ' εἰ, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὥς ἐμοὶ δοκεῖς, σαυτῷ. ἐμοὶ γὰρ δοκεῖ οὐτοσί, ὦ ἄνδρες Ἀθηναῖοι, πάνυ εἶναι ὑβριστῆς καὶ ἀκόλα- 27 στος, καὶ ἀτεχνῶς τὴν γραφὴν ταύτην ὑβρεῖ τινὶ καὶ 30

6 τοῖς ἀνδράσι considered spurious by Cobet V. L. p. 800.

26 δοκῶ; and νομίζω are the readings of the Bodl.: the edd. omit the ; after δ. and read νομίζειν. 28 ἐμοὶ μὲν γὰρ Bodl.: but Bekk. Stallb. and the other edd. omit μὲν on the authority of many good mss.

ἀκολασία καὶ νεότητι γράφασθαι. ἔοικε γὰρ ὥσπερ αἰνυγμα ξυντιθέντι διαπειρωμένῳ, ἄρα γινώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου καὶ ἐναντί' ἐμαυτῷ λέγοντος, ἢ ἐξαπατήσω αὐτὸν καὶ τοὺς ἄλλους
 5 τοὺς ἀκούοντας; οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία λέγειν αὐτὸς ἐαυτῷ ἐν τῇ γραφῇ, ὥσπερ ἂν εἰ εἴποι· ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων. καίτοι τοῦτό ἐστι παίζοντος.

XV. Ξυνεπισκέψασθε δὴ, ὦ ἄνδρες, ἥ μοι φαίνε-
 10 ται ταῦτα λέγειν· σὺ δὲ ἡμῖν ἀπόκριναι, ὦ Μέλητε, ὑμεῖς δέ, ὅπερ κατ' ἀρχὰς ὑμᾶς παρηγησάμην, μέ- B
 μνησθέ μοι μὴ θορυβεῖν, ἐὰν ἐν τῷ εἰωθότῳ τρόπῳ τοὺς λόγους ποιῶμαι. ἔστιν ὅστις ἀνθρώπων, ὦ Μέλητε, ἀνθρώπεια μὲν νομίζει πράγματ' εἶναι, ἀνθρώπους δὲ
 15 οὐ νομίζει; ἀποκρινέσθω, ὦ ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβεῖτω· ἔσθ' ὅστις ἵππους μὲν οὐ νομίζει εἶναι, ἵππικὰ δὲ πράγματα; ἢ αὐλητὰς μὲν οὐ νομίζει εἶναι, αὐλητικὰ δὲ πράγματα; οὐκ ἔστιν, ὦ ἄριστε ἀνδρῶν· εἰ μὴ σὺ βούλει ἀποκρίνασθαι, ἐγὼ σοὶ λέγω
 20 καὶ τοῖς ἄλλοις τουτοισί. ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀπό- κριναι· ἔσθ' ὅστις δαιμόνια μὲν νομίζει πράγματ' εἶναι, C
 δαίμονας δὲ οὐ νομίζει; Οὐκ ἔστιν. Ὡς ὤνησας, ὅτι μόγις ἀπεκρίνω ὑπὸ τουτωνὶ ἀναγκαζόμενος. οὐκοῦν δαιμόνια μὲν φῆς με καὶ νομίζειν καὶ διδύσκειν, εἴτ'
 25 οὖν καινὰ εἴτε παλαιά· ἀλλ' οὖν δαιμόνιά γε νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα καὶ διωμόσω ἐν τῇ ἀντιγραφῇ. εἰ δὲ δαιμόνια νομίζω, καὶ δαίμονας δήπου πολλὰ ἀνάγκη νομίζειν μέ ἐστιν· οὐχ οὕτως ἔχει; ἔχει δὴ· τίθημι γὰρ σε ὁμολογοῦντα, ἐπειδὴ οὐκ ἀποκρίνεις.

2 ξυντιθέντι καὶ διαπειρωμένῳ Bekk.: but καὶ is om. in the best mss. 8 αὐτῷ Bekk.: ἐαυτῷ Bodl. εἰ added above the line by m. 2 in the Bodl.: cf. 10, 9. 9 δὴ the best mss.: δέ Bekk. 17 νομίζει εἶναι Bodl.: εἶναι om. by Bekk. with many mss. of less value. 28 μέ Bodl.: ἐμέ Bekk. with three mss.

D τοὺς δὲ δαίμονας οὐχὶ ἤτοι θεοὺς γε ἡγούμεθα ἢ θεῶν
 παῖδας; φῆς ἡ οὐ; Πάνυ γε. Οὐκοῦν εἴπερ δαίμονας
 ἡγούμεαι, ὥς σὺ φῆς, εἰ μὲν θεοὶ τινὲς εἰσιν οἱ δαίμονες,
 τοῦτ' ἂν εἴη ὃ ἐγὼ φημί σε αἰνίττεσθαι καὶ χαριεντί- 5
 ζεσθαι, θεοὺς οὐχ ἡγούμενον φάναι ἐμὲ θεοὺς αὖ ἡγεῖ-
 σθαι πάλιν, ἐπειδήπερ γε δαίμονας ἡγούμεαι· εἰ δ' αὖ
 οἱ δαίμονες θεῶν παῖδες εἰσι νόθοι τινὲς ἢ ἐκ νυμφῶν
 ἢ ἐκ τινων ἄλλων, ὧν δὴ καὶ λέγονται, τίς ἂν ἀνθρώ-
 πων θεῶν μὲν παῖδας ἡγοῖτο εἶναι, θεοὺς δὲ μή; ὁμοίως
 γὰρ ἂν ἄτοπον εἴη, ὥσπερ ἂν εἴ τις ἵππων μὲν παῖδας 10
 E ἡγοῖτο ἢ καὶ ὄνων [τοὺς ἡμιόνους,] ἵππους δὲ καὶ ὄνους
 μὴ ἡγοῖτο εἶναι. ἀλλ', ὦ Μέλητε, οὐκ ἔστιν ὅπως σὺ
 ταῦτα οὐχὶ ἀποπειρώμενος ἡμῶν ἐγράψω τὴν γραφὴν
 ταύτην ἢ ἀπορῶν ὅ,τι ἐγκαλοῖς ἐμοὶ ἀληθὲς ἀδίκημα·
 ὅπως δὲ· σὺ τινα πείθοις ἂν καὶ σμικρὸν γοῦν νοῦν 15
 ἔχοντα ἀνθρώπων, ὡς [οὐ] τοῦ αὐτοῦ ἐστι καὶ δαιμόνια
 καὶ θεία ἡγεῖσθαι, καὶ αὐτοῦ αὐτοῦ μήτε δαίμονας μήτε
 28 θεοὺς μήτε ἥρωας, οὐδεμίαν μηχανὴν ἐστίν.

XVI. Ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὡς μὲν ἐγὼ
 οὐκ ἀδικῶ κατὰ τὴν Μελήτου γραφὴν, οὐ πολλῆς μοι 20
 δοκεῖ εἶναι ἀπολογίας, ἀλλ' ἱκανὰ καὶ ταῦτα· ὃ δὲ καὶ
 ἐν τοῖς ἐμπροσθεν ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέ-
 γονε καὶ πρὸς πολλοὺς, εὖ ἴστε ὅτι ἀληθὲς ἐστίν· καὶ
 τοῦτ' ἐστίν ὃ ἐμὲ αἰρήσει, ἐάνπερ αἰρήῃ, οὐ Μελήτος
 οὐδὲ Ἄνυτος, ἀλλ' ἢ τῶν πολλῶν διαβολὴ τε καὶ φθό- 25
 νος. ἃ δὴ πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς ἄνδρας
 B ἥρηνεν, οἶμαι δὲ καὶ αἰρήσειν· οὐδὲν δὲ δεινὸν μὴ ἐν
 ἐμοὶ στῇ. ἴσως δ' ἂν οὖν εἴποι τις· εἴτ' οὐκ αἰσχύνει,

11 τοὺς ἡμίονους pronounced spurious by Bäumlein. 13
 τὴν γραφὴν ταύτην considered to be spurious by Cron and others:
 but see exeg. comm. 15 γοῦν though om. in the edd. is now
 given on the authority of the Bodl. ms. 16 οὐ is om. in some
 mss. and by the old editors, though given by the Bodl.: see note.
 ἀνδρός is added after αὐτοῦ in some mss. and retained by Bekk.:

- ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας, ἐξ οὗ
κινδυνεύεις νυνὶ ἀποθανεῖν; ἐγὼ δὲ τούτῳ ἂν δίκαιον
λόγον ἀντίποιμι, ὅτι οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ
οἶε δεῖν κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι
5 ἄνδρα ὅτου τι καὶ σμικρὸν ὄφελός ἐστιν, ἀλλ' οὐκ
ἐκείνο μόνον σκοπεῖν, ὅταν πράττῃ τι, πότερον δίκαια
ἢ ἄδικα πράττει, καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ.
φαῦλοι γὰρ ἂν τῷ γε σφ' λόγῳ εἶεν τῶν ἡμιθέων ὅσοι C
ἐν Τροίᾳ τετελευτήκασιν οἳ τε ἄλλοι καὶ ὁ τῆς Θέτιδος
10 υἱός, ὃς τοσοῦτον τοῦ κινδύνου κατεφρόνησε παρὰ τὸ
αἰσχρόν τι ὑπομεῖναι, ὥστε ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ
προθυμουμένῳ Ἐκτορα ἀποκτείνειν, θεὸς οὖσα, οὕτωςί
πως, ὥς ἐγὼ οἶμαι· ὦ παῖ, εἰ τιμωρήσεις Πατρόκλην τῷ
ἑταίρῳ τὸν φόνον καὶ Ἐκτορα ἀποκτενεῖς, αὐτὸς ἀπο-
15 θανεῖ· ἀντίκα γὰρ τοι, φησί, μεθ' Ἐκτορα πότμος
ἐτοιμός· ὁ δὲ ταῦτ' ἀκούσας τοῦ μὲν θανάτου καὶ τοῦ
κινδύνου ὠλιγόρησε, πολὺ δὲ μᾶλλον δέσας τὸ ζῆν D
κακὸς ὢν καὶ τοῖς φίλοις μὴ τιμωρεῖν, ἀντίκα, φησί,
τεθναίνῃ δίκῃν ἐπιθεῖς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε
20 μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν ἄχθος ἀρού-
ρης. μὴ αὐτὸν οἶε φροντίσαι θανάτου καὶ κινδύνου;
οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὐ ἂν
τις ἑαυτὸν τάξῃ ἢ ἱγγησάμενος βέλτιστον εἶναι ἢ ὑπ'
ἄρχοντος ταχθῇ, ἐνταῦθα δεῖ, ὥς ἐμοὶ δοκεῖ, μένοντα
25 κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε
ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.

- XVII. Ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος, ὦ ἄν-
δρες Ἀθηναῖοι, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, οὐς E
ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμ-
30 φιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκείνοι ἔταττον

the Bodl. and other good mss. omit it. 6 πράττῃ τι only one
ms.: τι is om. in all others. 13 ἐγῶμαι the edd. against the
Bodl.: cf. 21, 11. 23 ἢ is expunged by one of the correctors in
the Bodl.: but see exeg. comm. βέλτιστον Bodl. and nearly all

ἔμενον ὥσπερ καὶ ἄλλος τις καὶ ἐκινδύνευον ἀποθανεῖν,
 τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ ᾤκηθην τε καὶ ὑπέλαβον,
 φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ
 29 τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἢ θάνατον ἢ ἄλλο
 ὅτιοῦν πρᾶγμα λίποιμι τὴν τάξιν. δεινὸν μὲντ' ἂν εἴη, 5
 καὶ ὡς ἀληθῶς τότε ἂν με δικαίως εἰσάγοι τις εἰς δικα-
 στήριον, ὅτι οὐ νομίζω θεοὺς εἶναι ἀπειθῶν τῇ μαντείᾳ
 καὶ δεδιῶς θάνατον καὶ οἰόμενος σοφὸς εἶναι οὐκ ὦν.
 τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο
 ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι 10
 ἐστὶν ἂ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον
 οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὄν τῶν
 B ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες ὅτι μέγιστον τῶν
 κακῶν ἐστί. καὶ τοῦτο πῶς οὐκ ἀμαθία ἐστὶν αὕτη ἢ
 ἐπονείδιστος ἢ τοῦ οἶεσθαι εἰδέναι ἂ οὐκ οἶδεν; ἐγὼ δ', 15
 ὦ ἄνδρες, τούτῳ καὶ ἐνταῦθα ἴσως διαφέρω τῶν πολ-
 λῶν ἀνθρώπων, καὶ εἰ δὴ τῷ σοφώτερός του φαίην
 εἶναι, τούτῳ ἂν, ὅτι οὐκ εἰδὼς ἱκανῶς περὶ τῶν ἐν Ἀι-
 δου οὕτω καὶ οἶμαι οὐκ εἰδέναι· τὸ δὲ ἀδικεῖν καὶ ἀπει-
 θεῖν τῷ βελτίονι, καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ 20
 αἰσχρὸν ἐστὶν οἶδα. πρὸ οὖν τῶν κακῶν, ὧν οἶδα ὅτι
 κακά ἐστιν, ἂ μὴ οἶδα εἰ ἀγαθὰ ὄντα τυγχάνει οὐδέ-
 ποτε φοβήσομαι οὐδὲ φεύξομαι ὥστε οὐδ' εἰ με νῦν
 C ὑμεῖς ἀφίετε Ἀνύτῳ ἀπιστήσαντες, ὃς ἔφη ἢ τὴν ἀρχὴν
 οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν ἢ, ἐπειδὴ εἰσῆλθον, οὐχ 25
 οἶόν τ' εἶναι τὸ μὴ ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς ὡς,
 εἰ διαφευξοίμην, ἤδη ἂν ὑμῶν οἱ υἱεῖς ἐπιτηδεύοντες ἂ
 Σωκράτης διδάσκει πάντες παντάπασιν διαφθαρῇσου-

good mss.: βελτιον Bekk. with ΦS. 5 μέντ' ἂν Bodl. marg.
 and most mss.: τὰ Bodl. m. 1 and ΠΦDS. 15 δ' Bodl.: δέ
 edd. 19 καὶ τὸ ἀπειθεῖν Bekk. against the Bodl. 23 φοβη-
 θήσομαι Bekk. with four mss. φοβήσομαι Bodl. and most other mss.
 26 οἶόν τε Cron; but Bodl. has τ'. 28 παντάπασιν Bekk.

ται,—εἰ μοι πρὸς ταῦτα εἵποιτε· ὦ Σώκρατες, νῦν μὲν
 Ἀνύτῳ οὐ πεισόμεθα, ἀλλ' ἀφίεμέν σε, ἐπὶ τούτῳ μέν-
 τοι, ἐφ' ᾧ τε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν
 μηδὲ φιλοσοφεῖν· ἐὰν δὲ ἄλῳς ἔτι τοῦτο πράττων, ἀπο-
 5 θανεῖ· εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίετε, εἵποιμ'·
 ἂν ὑμῖν ὅτι ἐγὼ ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι D
 μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν, καὶ
 ἔωσπερ ἂν ἐμπνέω καὶ οἷός τε ὦ, οὐ μὴ παύσωμαι φι-
 λοσοφῶν καὶ ὑμῖν παρακελευόμενός τε καὶ ἐνδεικνύμε-
 10 νος ὅτῳ ἂν αἰεὶ ἐντυγχάνω ὑμῶν, λέγων οἷά περ εἶωθα,
 ὅτι ὦ ἄριστε ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως τῆς μεγί-
 στης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν, χρημά-
 των μὲν οὐκ αἰσχύνηι ἐπιμελούμενος, ὅπως σοι ἔσται E
 ὡς πλείστα, καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ
 15 ἀληθείας καὶ τῆς ψυχῆς, ὅπως ὡς βελτίστη ἔσται, οὐκ
 ἐπιμελεῖ οὐδὲ φροντίζει; καὶ ἐάν τις ὑμῶν ἀμφισβητῇ
 καὶ φῇ ἐπιμελεῖσθαι, οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ'
 ἅπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω,
 καὶ ἐάν μοι μὴ δοκῇ κεκτῆσθαι ἀρετὴν, φάναι δέ, ὄνει-
 20 διῶ ὅτι τὰ πλείστου ἄξια περὶ ἐλαχίστου ποιεῖται, τὰ
 δὲ φαυλότερα περὶ πλείονος. ταῦτα καὶ νεωτέρῳ καὶ 30
 πρεσβυτέρῳ, ὅτῳ ἂν ἐντυγχάνω, ποιήσω, καὶ ξένῳ καὶ
 ἀστῷ, μᾶλλον δὲ τοῖς ἀστοῖς, ὅσῳ μου ἐγγυτέρω ἔσθ' ἐ-
 γένει. ταῦτα γὰρ κελεύει ὁ θεός, εὖ ἴστε, καὶ ἐγὼ οἶομαι
 25 οὐδέν πω ὑμῖν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ
 τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν. οὐδέν γὰρ ἄλλο πράττων
 ἐγὼ περιέρχομαι ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ
 πρεσβυτέρους μήτε σωματῶν ἐπιμελεῖσθαι μήτε χρη-
 μάτων πρότερον μηδὲ οὕτω σφόδρα ὡς τῆς ψυχῆς, B
 30 ὅπως ὡς ἀρίστη ἔσται, λέγων ὅτι οὐκ ἐκ χρημάτων

8 παύσωμαι Bodl. and most other mss.: παύσομαι Bekk.
 13 ἐπιμελούμενος Bodl.: ἐπιμελόμενος Bekk, 16 ἀμφισβητῇ
 Bodl.: ἀμφισβητήσῃ Bekk. 30 ὅτι om. Bodl.

ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τὰ ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδίᾳ καὶ δημοσίᾳ. εἰ μὲν οὖν ταῦτα λέγων διαφθεῖρω τοὺς νέους, ταῦτ' ἂν εἴη βλαβερὰ· εἰ δέ τις μέ φησιν ἄλλα λέγειν ἢ ταῦτα, οὐδὲν λέγει. πρὸς ταῦτα, φαίην ἂν, ὦ Ἀθηναῖοι, ἢ 5
C ἐμοῦ οὐκ ἂν ποιήσοντος ἄλλα, οὐδ' εἰ μέλλω πολλακίς τεθνάναι.

XVIII. Μὴ θορυβεῖτε, ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμένετε μοι οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν, ἐφ' οἷς 10
ἂν λέγω, ἀλλ' ἀκούειν· καὶ γάρ, ὡς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γὰρ οὖν ἅττα ὑμῖν ἐρεῖν καὶ ἄλλα, ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. εὖ γὰρ ἴστε, ἐὰν ἐμὲ ἀποκτείνητε τοιοῦτον ὄντα, οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ 15
D μὲν γὰρ οὐδὲν ἂν βλάβειεν οὔτε Μέλητος οὔτε Ἀν-
τος· οὐδὲ γὰρ ἂν δύναιτο· οὐ γὰρ οἶομαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε μὲντ' ἂν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἶεται καὶ ἄλλος τις που μεγάλα κακά, 20
ἐγὼ δ' οὐκ οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἢ οὗτος νυνὶ ποιεῖ, ἄνδρα ὑδίκως ἐπιχειρεῖν ἀποκτινύναι. νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαν-
τοῦ ἀπολογεῖσθαι, ὥς τις ἂν οἶοιτο, ἀλλ' ὑπὲρ ὑμῶν, μὴ τι ἐξαμάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ 25
E καταψηφισάμενοι. ἐὰν γὰρ ἐμὲ ἀποκτείνητε, οὐ ῥα-
δίως ἄλλον τοιοῦτον εὐρήσετε, ἀτεχνῶς, εἰ καὶ γελοιό-

1 τὰλλα the edd. against the Bodl. 5 ὦ ἄνδρες Ἀθηναῖοι Bekk.: but ἄνδρες is om. in the Bodl. and five other mss. 6 ἀφίετέ με Bekk.: but με om. Bodl. and five other mss. 9 ὦ ἄνδρες Ἀθ. Bekk.: ὦ om. Bodl. and three other mss. 12 ἐρεῖν ὑμῖν Bekk.: ὑμῖν ἐρεῖν Bodl. and three other mss. 17 οἶμαι Bekk.: οἶομαι Bodl. and five other mss. 19 ἀτιμώσειεν the mss.; see explan. notes and Cobet N. L. p. 751. 20 μὲν is in the Bodl.

τερων εἰπεῖν, προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ,
 ὥσπερ ἵππῳ μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους
 δὲ νοθεστέῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπος
 τινος· οἷον δὴ μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστε-
 5 θεικέναι τοιοῦτόν τινα, ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ 31
 ὀνειδίζων ἓνα ἕκαστον οὐδὲν παύομαι τὴν ἡμέραν ὅλην
 πανταχοῦ προσκαθίζων. τοιοῦτος οὖν ἄλλος οὐ ῥαδίως
 ὑμῖν γενήσεται, ὦ ἄνδρες, ἀλλ' ἐὰν ἐμοὶ πείθησθε,
 φέισεσθέ μου· ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ
 10 οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμε-
 νοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν λοιπὸν
 βίον καθεύδοντες διατελοῖτ' ἂν, εἰ μὴ τινα ἄλλον ὁ
 θεὸς ὑμῖν ἐπιτέμψειε κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ
 τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δε-
 15 δόσθαι, ἐνθένδε ἂν κατανοήσαιτε· οἱ γὰρ ἀνθρωπίνῳ B
 ἔοικε τὸ ἐμὲ τῶν μὲν ἑμαυτοῦ ἀπάντων ἡμεληκέναι καὶ
 ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων τοσαῦτα ἤδη ἔτη,
 τὸ δὲ ὑμέτερον πράττειν αἰεὶ, ἰδίᾳ ἐκάστῳ προσιόντα
 ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον, πείθοντα ἐπι-
 20 μελεῖσθαι ἀρετῆς. καὶ εἰ μέντοι τι ἀπὸ τούτων ἀπέ-
 λαινον καὶ μισθὸν λαμβάνων ταῦτα παρεκελευσμένην,
 εἶχον ἂν τινα λόγον· νῦν δὲ ὁρᾶτε δὴ καὶ αὐτοί, ὅτι οἱ
 κατήγοροι τὰλλα πάντα ἀναισχύντως οὕτω κατηγο-
 ροῦντες τοῦτό γε οὐχ οἰοί τε ἐγένοντο ἀπαναισχυν-
 25 τῆσαι, παρασχόμενοι μάρτυρα, ὥς ἐγὼ ποτέ τινα ἢ C
 ἐπραξάμην μισθὸν ἢ ἤτησα. ἱκανὸν γάρ, οἶμαι, ἐγὼ
 παρέχομαι τὸν μάρτυρα, ὥς ἀληθῆ λέγω, τὴν πενίαν.

XIX. Ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι, ὅτι δὴ
 ἐγὼ ἰδίᾳ μὲν ταῦτα ξυμβουλεύω περιωὶν καὶ πολυ-
 30 πραγμαμονῶ, δημοσίᾳ δὲ οὐ τολμῶ ἀναβαίνων εἰς τὸ

20 μὲν τι (without τοι) Cobet V. L. p. 300. 27 ἀληθῆ ὡς
 Cron and Riddell, against the Bodl. 29 πολυπραγματῶν Beik.:
 I follow the Bodl.

πλήθος τὸ ὑμέτερον συμβουλεύειν τῇ πόλει. τούτου
 δὲ αἰτίον ἐστὶν ὃ ὑμεῖς ἐμοῦ πολλάκις ἀκηκόατε πολ-
 D λαχοῦ λέγοντος, ὅτι μοι θεῶν τι καὶ δαιμόνιον γήνε-
 ται [φωνή], ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμῶδῶν Μέλη-
 τος ἐγράφατο· ἐμοὶ δὲ τοῦτ' ἐστὶν ἐκ παιδὸς ἀρξάμενον 5
 φωνή τις γιγνομένη, ἣ ὅταν γένηται, αἰεὶ ἀποτρέπει με
 τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐποτε·
 τοῦτ' ἐστὶν ὃ μοι ἐναντιοῦται τὰ πολιτικά πράττειν,
 καὶ παγκάλως γ' ἐμοὶ δοκεῖ ἐναντιοῦσθαι· εὐ γὰρ ἴστε,
 ὧ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπεχείρησα πρᾶ- 10
 τειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλῃ καὶ
 E οὗτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὗτ' ἂν ἐμαυτόν. καὶ μοι
 μὴ ἄχθεσθε λέγοντι τἀληθῆ· οὐ γὰρ ἐστὶν ὅστις ἀν-
 θρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλῳ πλήθει οὐδενὶ
 γνησίως ἐναντιούμενος καὶ διακωλίων πολλὰ ἄδικα 15
 32 καὶ παράνομα ἐν τῇ πόλει γίνεσθαι, ἀλλ' ἀναγκαῖον
 ἐστὶ τὸν τῷ ὄντι μαχόμενον ὑπὲρ τοῦ δικαίου, καὶ εἰ
 μέλλει ὀλίγον χρόνον σωθήσεσθαι, ἰδιωτεύειν, ἀλλὰ
 μὴ δημοσιεύειν.

XX. Μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι 20
 τούτων, οὐ λόγους, ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκού-
 σατε δὴ μου τὰ ἐμοὶ ξυμβεβηκότα, ἵν' εἰδῆτε ὅτι οὐδ'
 ἂν ἐνὶ ὑπεικάθοιμι παρὰ τὸ δίκαιον δέσας θάνατον,
 μὴ ὑπείκων δὲ ἅμα καὶ ἅμα ἂν ἀπολοίμην. ἐρῶ δὲ ὑμῖν
 φορτικά μὲν καὶ δικανικά, ἀληθῆ δέ. ἐγὼ γάρ, ὧ 25
 Ἀθηναῖοι, ἀλλην μὲν ἀρχὴν οὐδεμίαν πώποτε ἤρξα ἐν
 B τῇ πόλει, ἐβούλευσα δέ καὶ ἔτυχεν ἡμῶν ἡ φυλὴ

4 φωνή considered spurious by 'vir quidam doctus apud Forsterum.'

8 τοῦτο Bodl.: τούτου Bekk. and nearly all editors.
 9 γέ μοι Bodl. 10 πάλαι considered spurious by Oobet
 V. L. p. 800, N. L. p. 214. 12 καὶ μοι μὴ Bekk. without a note:
 καὶ μὴ μοι Hermann comparing Phaed. 105, b. But Riddell justly
 observes that καὶ μοι is a common commencement of a sentence in
 the Orators. 24 ἅμ' ἂν Bekk.: I follow the Bodl. 26 ἄνδρες
 Ἀθ. Bekk.: but ἄνδρες is om. in the Bodl. 27 φυλὴ Bodl. marg.,
 βουλὴ the text.

- [*Ἀντιοχίς*] *πρυτανεύουσα, ὅτε ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν, παρανόμως, ὥς ἐν τῷ ὑστέρῳ χρόνῳ πᾶσιν ὑμῖν ἔδοξε. τότε ἐγὼ μόνος τῶν*
- 5 *πρυτάνεων ἠναντιώθην μηδὲν ποιεῖν παρὰ τοὺς νόμους [καὶ ἐναντία ἐψηφισάμην], καὶ ἐτοίμων ὄντων ἐνδεικνύναι με καὶ ἀπάγειν τῶν ῥητόρων, καὶ ὑμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου ᾧμην μᾶλλον με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν γενέ-*
- 10 *σθαι μὴ δίκαια βουλευομένων, φοβηθέντα δεσμὸν ἢ θάνατον. καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης τῆς πόλεως· ἐπειδὴ δὲ ὀλυγαρχία ἐγένετο, οἱ τριάκοντα αὐτὴν μεταπεμφάμενοί με πέμπτον αὐτὸν εἰς τὴν θόλον προσέταξαν ἀγαγεῖν ἐκ Σαλαμίνας Λέοντα τὸν Σαλαμίνιον,*
- 15 *ἢν' ἀποθάνοι· οἱα δὴ καὶ ἄλλοις ἐκείνοι πολλοὺς πολλὰ προσέταττον, βουλόμενοι ὥς πλείστους ἀναπλῆσαι αἰτιῶν· τότε μέντοι ἐγὼ οὐ λόγῳ ἀλλ' ἔργῳ αὐτὸν ἐνδειξάμην, ὅτι ἐμοὶ θανάτου μὲν μέλει, εἰ μὴ ἀγροικότερον*
- 20 *ἦν εἰπεῖν, οὐδ' ὅτιοῦν, τοῦ δὲ μηδὲν ἄδικον μῆδ' ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει. ἐμὲ γὰρ ἐκεῖνῃ ἢ ἀρχῇ οὐκ ἐξέπληξεν οὕτως ἰσχυρὰ οὖσα, ὥστε ἄδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου ἐξήλθομεν, οἱ μὲν τέτταρες ᾤχοντο εἰς Σαλαμίνα καὶ ἡγαγον Λέοντα, ἐγὼ δὲ ᾧχόμεν ἀπὼν οἴκαδε. καὶ*
- 25 *ἴσως ἂν διὰ ταῦτ' ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη· καὶ τούτων ὑμῖν ἔσονται πολλοὶ μάρτυρες.*
- XXI. Ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέσθαι, εἰ ἔπραττον τὰ δημόσια, καὶ πράττων ἀξίως ἂν-

1 [*Ἀντιοχίς*] bracketed by Cobet V. L. p. 800, 849. 3 *ἐβου-
λεσασθε* Bekk. : *ἐβούλεσθε* Bodl. and five other mss. 5 *ἠναντιώ-
θην ὑμῖν* Bekk. : but *ὑμῖν* om. Bodl. and two other mss. 6 The
words *καὶ ἐναντία ἐψηφισάμην* bracketed by Hermann. 19 *ἦν*
om. by Bekk. with only one ms. 26 *ὑμῖν* Bekk. with the mss. :
ὑμῶν Hermann cj.

ὕμεις δὲ οὐκ ἡσθάνεσθε· καὶ χαλεπώτεροι ἔσονται
 ὅσφ νεώτεροί εἰσι, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ
 γὰρ οἴεσθε ἀποκτείνοντες ἀνθρώπους ἐπισχῆσειν τοῦ
 ὀνειδίζειν τινὰ ὑμῖν ὅτι οὐκ ὀρθῶς ζήτε, οὐκ ὀρθῶς δια-
 5 νοεῖσθε· οὐ γάρ ἐσθ' αὕτη ἡ ἀπαλλαγὴ οὔτε πᾶν
 δυνατὴ οὔτε καλὴ, ἀλλ' ἐκείνη καὶ καλλίστη καὶ
 ῥῆσθη, μὴ τοὺς ἄλλους κολουεῖν, ἀλλ' ἑαυτὸν παρα-
 σκευάζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν
 ὑμῖν τοῖς καταψηφισαμένοις μαντευσάμενος ἀπαλλάτ-
 10 τομαι.

XXXI. Τοῖς δὲ ἀποψηφισαμένοις ἡδέως ἂν δια- E
 λεχθεῖην ὑπὲρ τοῦ γεγυότος τουτουῦ πράγματος, ἐν ᾧ
 οἱ ἄρχοντες ἀσχολῖαν ἄγουσι καὶ οὐπω ἔρχομαι οἱ ἐλ-
 θόντα με δεῖ τεθνάναι. ἀλλὰ μοι, ὦ ἄνδρες, παρα-
 15 μείνατε τοσούτον χρόνον· οὐδὲν γὰρ καλῶς διαμυθο-
 λογῆσαι πρὸς ἀλλήλους, ἕως ἔξεστιν. ὑμῖν γὰρ ὡς 40
 φίλοις οὖσιν ἐπιδείξαι ἐθέλω τὸ νυνὶ μοι ξυμβεβηκὸς
 τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες δικασταί—ὑμᾶς γὰρ
 δικαστὰς καλῶν ὀρθῶς ἂν καλοῖην—θαυμάσιόν τι γέ-
 20 γονεν. ἡ γὰρ εἰωθυῖά μοι μαντικὴ ἡ τοῦ δαιμονίου ἐν
 μὲν τῷ πρόσθεν χρόνῳ παντὶ πᾶν πυκνὴ αἰὲ ἦν καὶ
 πᾶν ἐπὶ σμικροῖς ἐναντιούμενη, εἴ τι μέλλοιμι μὴ
 ὀρθῶς πράξειν· νυνὶ δὲ ξυμβέβηκέ μοι, ἅπερ ὁράτε καὶ
 αὐτοί, ταυτὶ ἃ γε δὴ οἰηθείη ἂν τις καὶ νομίζεται
 25 ἔσχατα κακῶν εἶναι. ἐμοὶ δὲ οὔτε ἐξίοντι ἔωθεν οἴκο- B
 θεν ἡναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἡνίκα ἀνέ-
 βαινον ἐνταυθοὶ ἐπὶ τὸ δικαστήριον, οὔτ' ἐν τῷ λόγῳ
 οὐδαμοῦ μέλλοντί τι ἐρεῖν· καίτοι ἐν ἄλλοις λόγοις
 πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξὺ· νῦν δὲ οὐ-
 30 δαμοῦ περὶ αὐτὴν τὴν πράξιν οὔτ' ἐν ἔργῳ οὐδενὶ

mss. read *οἴμενοι* με, Hermann rightly added *μέν*.

Bekk.: οὐκ ὀρθῶς Bodl. and many other mss. 4 οὐ καλῶς
 νυνὶ the edd. 30 αὐτὴν Bodl.: ταύτην the edd. 29 νῦν Bodl.:

καὶ ἀληθὴ ἐστὶ καὶ εὐλέγκτα. εἰ γὰρ δὴ ἔγωγε τῶν
 νέων τοὺς μὲν διαφθείρω, τοὺς δὲ διέφθαρκα, χρῆν D
 δῆπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γεγνημένοι ἔγνω-
 σαν ὑπὶ νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πώποτε τι ξυ-
 5 βούλευσα, νυνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν
 καὶ τιμωρεῖσθαι· εἰ δὲ μὴ αὐτοὶ ᾔθελον, τῶν οἰκείων
 τινὰς τῶν ἐκείνων, πατέρας καὶ ἀδελφούς καὶ ἄλλους
 τοὺς προσήκοντας, εἴπερ ὑπ' ἐμοῦ τι κακὸν ἐπεπόνθε-
 σαν αὐτῶν οἱ οἰκεῖοι, νῦν μεμνησθαι. πάντως δὲ πάρι-
 10 σιν αὐτῶν πολλοὶ ἐνταυθοί, οἷς ἐγὼ ὄρω, πρῶτον μὲν
 Κρίτων οὐτοσί, ἐμὸς ἡλικιώτης καὶ δημότης, Κριτο- E
 βούλου τοῦδε πατὴρ· ἔπειτα Λυσανίας ὁ Σφήττιος,
 Αἰσχίνου τοῦδε πατὴρ· ἔτι Ἀντιφῶν ὁ Κηφισιεὺς οὐ-
 τοσί, Ἐπιγένης πατὴρ· ἄλλοι τοίνυν οὗτοι, ὧν οἱ
 15 ἀδελφοὶ ἐν ταύτῃ τῇ διατριβῇ γεγόνασι, Νικόστρατος,
 ὁ Θεοξοίδου, ἀδελφὸς Θεοδότου—καὶ ὁ μὲν Θεόδοτος
 τετελεύτηκεν, ὥστε οὐκ ἂν ἐκείνός γε αὐτοῦ καταδε-
 θεῖν—, καὶ Πάραλος ὅδε, ὁ Δημοδόκου, οὗ ἦν Θεάγης
 ἀδελφός· ὅδε δὲ Ἀδείμαντος, ὁ Ἀρίστωνος, οὗ ἀδελφός 34
 20 οὐτοσί Πλάτων, καὶ Αἰαντόδωρος, οὗ Ἀπολλόδωρος
 ὅδε ἀδελφός. καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν,
 ὧν τινα ἔχρην μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρα-
 σχέσθαι Μέλητον μάρτυρα· εἰ δὲ τότε ἐπελάθετο, νῦν
 παρασχέσθω, ἐγὼ παραχωρῶ, καὶ λεγέτω, εἴ τι ἔχει
 25 τοιοῦτον. ἀλλὰ τούτου πᾶν τοῦναντίον εὐρήσετε, ὦ
 ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἐτοίμους τῷ διαφθείροντι,
 τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὥς φασὶ Μέ-

Ἄθ. Bekk.: but *ἀνδρες* om. Bodl. and two other mss. 2 *νέων*
 Bodl. and other good mss.: *νεωτέρων* Bekk. 9 After *μεμνησθαι*
 the Bodl. and other mss. add *καὶ τιμωρεῖσθαι*, but as this is on
 the other hand omitted in many mss., Bekker saw that it was
 due to an interpolator. 13 *ἐτι δ'* Bekk.: but *δ'* om. Bodl. and
 four other mss. 16 *θεοξοίδου* Φ: *θεοσοξοίδου* Bekk. with nine
 mss.: *θεοξωτίδου* Bodl. and four others. 19 *ὅδε τε* Bekk. with

Βλητος καὶ ἄνυτος. αὐτοὶ μὲν γὰρ οἱ διεφθαρμένοι
τάχ' ἂν λόγον ἔχοιεν βοηθοῦντες· οἱ δὲ ἀδιάφθαρτοι,
πρεσβύτεροι ἤδη ἄνδρες, οἱ τούτων προσήκοντες, τίνα
ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν
τε καὶ δίκαιον, ὅτι ξυνίσασι Μελήτω μὲν ψευδομένῳ, 5
ἐμοὶ δὲ ἀληθεύοντι;

XXIII. Εἶπεν δὴ, ὦ ἄνδρες· ἃ μὲν ἐγὼ ἔχοιμ' ἂν
ἀπολογεῖσθαι, σχεδὸν ἐστὶ ταῦτα καὶ ἄλλα ἴσως τοι-
αῦτα. τάχα δ' ἂν τις ὑμῶν ἀγανακτήσειεν ἀναμνη-
C σθεὶς ἑαυτοῦ, εἰ ὁ μὲν καὶ ἐλάττω τουτουῦ τοῦ ἀγῶνος 10
ἀγῶνα ἀγωνιζόμενος ἐδεήθη τε καὶ ἰκέτευσε τοὺς δικα-
στὰς μετὰ πολλῶν δακρύων, παιδία τε αὐτοῦ ἀναβιβα-
σάμενος, ἵνα ὅτι μάλιστα ἐλεθβείη, καὶ ἄλλους τῶν
οἰκείων καὶ φίλων πολλοὺς, ἐγὼ δὲ οὐδὲν ἄρα τούτων
ποιήσω, καὶ ταῦτα κινδυνεύων, ὥς ἂν δόξαιμι, τὸν 15
ἔσχατον κίνδυνον. τάχ' οὖν τις ταῦτα ἐννοήσας αὐθα-
δέστερον ἂν πρὸς με σχοίη, καὶ ὀργισθεὶς αὐτοῖς τού-
τοις θεῖτο ἂν μετ' ὀργῆς τὴν ψῆφον. εἰ δὴ τις ὑμῶν
D οὕτως ἔχει,—οὐκ ἀξιῶ μὲν γὰρ ἔγωγε· εἰ δ' οὖν, ἐπι-
εικῇ ἂν μοι δοκῶ πρὸς τούτον λέγειν λέγων ὅτι ἐμοί, 20
ὦ ἄριστε, εἰσὶ μὲν πού τινες καὶ οἰκεῖοι· καὶ γὰρ τοῦτο
αὐτὸ τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέ-
τρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων, ὥστε καὶ οἰκεῖοί μοί
εἰσι καὶ υἱεῖς, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς, εἰς μὲν μειρά-
κιον ἤδη, δύο δὲ παιδία· ἀλλ' ὅμως οὐδένα αὐτῶν δεῦρο 25
ἀναβιβασάμενος δεήσομαι ὑμῶν ἀποψηφίσασθαι. τί
δὴ οὖν οὐδὲν τούτων ποιήσω; οὐκ αὐθαδιζόμενος, ὦ ἀν-

two mss.: δὲ Bodl. and the other mss.

5 ὅτι Bodl. and other

mss.: ὃν Bekk.

8 σχεδὸν τί Bekk., though τί is om. in nearly

all mss., the Bodl. included.

16 τάχ' ἂν οὐ Bekk.: but ἂν om.

Bodl. and four other mss.

20 λέγειν λόγον Bekk. with four

mss.: λέγειν λέγων Bodl. and the other mss.

24 υἱεῖς Bodl.

with five other mss.: υἱεῖς γε Bekk.

25 οὐδένα Bodl., οὐδέν'

the edd.

δρες Ἀθηναῖοι, οὐδ' ὑμᾶς ἀτιμάζων, ἀλλ' εἰ μὲν θαρρα- Ε
 λέως ἐγὼ ἔχω πρὸς θάνατον ἢ μή, ἄλλος λόγος, πρὸς
 δ' οὖν δόξαν καὶ ἐμοὶ καὶ ὑμῖν καὶ ὕλη τῇ πόλει οὐ μοι
 δοκεῖ καλὸν εἶναι ἐμέ τούτων οὐδὲν ποιεῖν καὶ τηλι-
 5 κόνδε ὄντα καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ' οὖν ἀληθὲς
 εἴτ' οὖν ψεῦδος· ἀλλ' οὖν δεδογμένον γέ ἐστι τὸ Σω-
 κράτη διαφέρειν τινὲ τῶν πολλῶν ἀνθρώπων. εἰ οὖν 35
 ὑμῶν οἱ δοκοῦντες διαφέρειν εἴτε σοφία εἴτε ἀνδρεία
 εἴτε ἄλλη ἡτινιοῦν ἀρετῇ τοιοῦτοι ἔσονται, αἰσχρὸν ἂν
 10 εἴη· οἷον σπερ ἐγὼ πολλάκις ἐώρακά τινας, ὅταν κρί-
 νωνται, δοκοῦντας μὲν τι εἶναι, θαυμάσια δὲ ἐργαζομέ-
 νους, ὡς δεινόν τι οἰομένους πείσεσθαι εἰ ἀποθανοῦν-
 ται, ὥσπερ ἀθανάτων ἐσομένων, ἐὰν ὑμεῖς αὐτοὺς μὴ
 ἀποκτείνητε· οἱ ἐμοὶ δοκοῦσιν αἰσχύνῃν τῇ πόλει περι-
 15 ἀπτειν, ὥστ' ἂν τινα καὶ τῶν ξένων ὑπολαβεῖν ὅτι οἱ
 διαφέροντες Ἀθηναίων εἰς ἀρετὴν, οὓς αὐτοὶ ἑαυτῶν ἐν Β
 τε ταῖς ἀρχαῖς καὶ ταῖς ἄλλαις τιμαῖς προκρίνουσιν,
 οὗτοι γυναικῶν οὐδὲν διαφέρουσι. ταῦτα γάρ, ὦ ἄνδρες
 Ἀθηναῖοι, οὔτε ὑμᾶς χρὴ ποιεῖν τοὺς δοκοῦντας καὶ
 20 ὁτιοῦν εἶναι, οὐτ' ἂν ἡμεῖς ποιῶμεν, ὑμᾶς ἐπιτρέπειν,
 ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, ὅτι πολὺ μᾶλλον κατα-
 ψηφιεῖσθε τοῦ τὰ ἐλεεινὰ ταῦτα δράματα εἰσάγοντος
 καὶ καταγέλαστον τὴν πόλιν ποιοῦντος ἢ τοῦ ἡσυχίαν
 ἄγοντος.

25 XXIV. Χωρὶς δὲ τῆς δόξης, ὦ ἄνδρες, οὐδὲ δί-
 καιόν μοι δοκεῖ εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον C
 ἀποφεύγειν, ἀλλὰ διδάσκειν καὶ πείθειν. οὐ γὰρ ἐπὶ
 τούτῳ κάθεται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ
 δίκαια, ἀλλ' ἐπὶ τῷ κρίνειν ταῦτα· καὶ ὁμώμοκεν οὐ

6 τὸ "ΠΦ et corr. CS": τφ Bodl. and three other mss., and the reading τφ Σωκράτης is defended by Riddell in his Digest § 183 (p. 188): τφ Bekk. 19 ὑμᾶς Bodl. and most mss.: ἡμᾶς Bekk. with two mss. of the inferior class. ὁτιοῦν Φ: ὁπρτιοῦν the other mss.:

χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους. οὐκ οὖν χρή οὔτε ἡμᾶς ἐθίζειν ὑμᾶς ἐπιорκεῖν, οὔθ' ὑμᾶς ἐθίζεσθαι· οὐδέτεροι γὰρ ἂν ἡμῶν εὖσεβοῖεν. μὴ οὖν ἀξιοῦτέ με, ὦ ἄνδρες Ἀθηναῖοι, τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν, ἃ μῆτε ἡγοῦμαι καλὰ εἶναι μῆτε 5
 D δίκαια μῆτε ὅσια, ἄλλως τε μέντοι νῆ Δία πάντως καὶ ἀσεβείας φεύγοντα ὑπὸ Μελήτου τουτουῖ. σαφῶς γὰρ ἂν, εἰ πείθοιμι ὑμᾶς καὶ τῷ δεῖσθαι βιαζοίμην ὁμωμο-
 κότας, θεοὺς ἂν διδάσκοιμι μὴ ἡγείσθαι ὑμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολογούμενος κατηγοροῖην ἂν ἑμαυτοῦ ὥς 10
 θεοὺς οὐ νομίζω. ἀλλὰ πολλοῦ δεῖ οὕτως ἔχειν· νομίζω τε γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὥς οὐδεὶς τῶν ἐμῶν κατη-
 γόρων, καὶ ὑμῖν ἐπιτρέπω καὶ τῷ θεῷ κρίναι περὶ ἐμοῦ ὅπῃ μέλλει ἐμοὶ τε ἄριστα εἶναι καὶ ὑμῖν.

E XXV. Τὸ μὲν μὴ ἀγανακτεῖν, ὦ ἄνδρες Ἀθηναῖοι, 15
 ἐπὶ τούτῳ τῷ γεγονότι, ὅτι μου κατεψηφίσασθε, ἀλλὰ
 36 τέ μοι πολλὰ ξυμβάλλεται καὶ οὐκ ἀνέλπιστόν μοι γέγονε τὸ γεγονὸς τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω ἐκατέρων τῶν ψήφων τὸν γεγονότα ἀριθμόν. οὐ γὰρ ᾤμην ἔγωγε οὕτω παρ' ὀλίγον ἔσεσθαι, ἀλλὰ παρὰ 20
 πολὺ· νῦν δέ, ὥς ἔοικεν, εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀποπεφεύγη ἂν. Μέλητον μὲν οὖν, ὥς ἐμοὶ δοκῶ, καὶ νῦν ἀποπέφευγα, καὶ οὐ μόνον ἀποπέ-
 φευγα, ἀλλὰ παντὶ δῆλον τοῦτό γε, ὅτι, εἰ μὴ ἀνέβη Ἄνυτος καὶ Λύκων κατηγορήσοντες ἐμοῦ, καὶ ὦφλε 25
 B χιλίας δραχμάς, οὐ μεταλαβὼν τὸ πέμπτον μέρος τῶν ψήφων.

ὀππτιοῦν τι. Bekk.

6 I follow the Bodl. ἄλλως τε πάντως, νῆ Δία, μάλιστα μέντοι καὶ Bekk. 21 τριάκοντα Bodl. and five other mss.: τρεῖς Bekk.

- XXVI. Τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. εἰεν
 ἐγὼ δὲ δὴ τίνος ὑμῖν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθη-
 ναῖοι; ἡ δὴλον ὅτι τῆς ἀξίας; τί οὖν; τί ἀξίως εἶμι
 παθεῖν ἢ ἀποτίσαι, ὅ,τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν
 5 ἦγον, ἀλλ' ἀμελήσας ὥνπερ οἱ πολλοί, χρηματισμοῦ
 τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημηγοριῶν καὶ
 τῶν ἄλλων ἀρχῶν καὶ ξυνωμοσιῶν καὶ στάσεων τῶν
 ἐν τῇ πόλει γιγνομένων, ἡγησάμενος ἐμαυτὸν τῷ ὄντι
 ἐπικεικότερον εἶναι ἢ ὥστε εἰς ταῦτ' ὄντα σώζεσθαι,
 10 ἐνταῦθα μὲν οὐκ ἦα, οἱ ἐλθὼν μήτε ὑμῖν μήτε ἐμαυτῷ C
 ἔμελλον μηδὲν ὄφελος εἶναι, ἐπὶ δὲ τὸ ἰδίᾳ ἕκαστον ἰὼν
 εὐεργετῆν τὴν μεγίστην εὐεργεσίαν, ὡς ἐγὼ φημι, ἐν-
 ταῦθα ἦα, ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ πρότε-
 ρον μήτε τῶν ἑαυτοῦ μηδενὸς ἐπιμελεῖσθαι, πρὶν ἑαυτοῦ
 15 ἐπιμεληθεῖν, ὅπως ὡς βέλτιστος καὶ φρονιμώτατος
 ἔσοιτο, μί,τε τῶν τῆς πόλεως, πρὶν αὐτῆς τῆς πόλεως,
 τῶν τε ἄλλων οὕτω κατὰ τὸν αὐτὸν τρόπον ἐπιμελεῖ-
 σθαι· τί οὖν εἶμι ἀξίος παθεῖν τοιοῦτος ὢν; ἀγαθὸν τι, D
 ὦ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν ἀξίαν τῇ ἀλη-
 20 θεῖᾳ τιμᾶσθαι καὶ ταῦτά γε ἀγαθὸν τοιοῦτον, ὅ,τι ἂν
 πρέποι ἐμοί, τί οὖν πρέπει ἀνδρὶ πέννῃτι εὐεργέτῃ,
 δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει;
 οὐκ ἔσθ' ὅ,τι μᾶλλον, ὦ ἄνδρες Ἀθηναῖοι, πρέπει οὕ-
 τως, ὡς τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι,
 25 πολὺ γε μᾶλλον ἢ εἴ τις ὑμῶν ἵππῳ ἢ ξυνωρίδι ἢ
 ζεύγεϊ νενίκηκεν Ὀλυμπίᾳσιν. ὁ μὲν γὰρ ὑμᾶς ποιεῖ E
 εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δὲ εἶναι καὶ ὁ μὲν τροφῆς
 οὐδὲν δεύται, ἐγὼ δὲ δέομαι. εἰ οὖν δεῖ με κατὰ τὸ
 δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμᾶμαι, ἐν πρυ- 37
 τανείῳ σιτήσεως.

3 τί οὖν εἰ. e. π. Cobet V. L. p. 300 conformably to l. 18. 9
 εἰς ταῦτ' ὄντα Bodl. and four other mss.: εἰς ταῦτ' ὄντα Bekk.
 with mss. of less value. 19 εἰδέγε and τιμᾶσθε in the
 next line, Bodl. 26 Ὀλυμπιάσιν Bodl. Bekk.: see Götting

- XXVII. Ἴσως οὖν ὑμῖν καὶ ταυτὶ λέγων παρα-
πλησίως δοκῶ λέγειν ὥσπερ περὶ τοῦ οἴκτου καὶ τῆς
ἀντιβολήσεως, ἀπαυθαδιζόμενος· τὸ δὲ οὐκ ἔστιν, ὡ
Ἀθηναῖοι, τοιοῦτον, ἀλλὰ τοιόνδε μᾶλλον. πέπεισμαι
ἐγὼ ἐκὼν εἶναι μηδὲνα ἀδικεῖν ἀνθρώπων, ἀλλὰ ὑμᾶς 5
τοῦτο οὐ πείθω· ὀλίγον γὰρ χρόνον ἀλλήλοις διειλέγ-
μεθα· ἐπεὶ, ὡς ἐγώ μαι, εἰ ἦν ὑμῖν νόμος, ὥσπερ καὶ
ἄλλοις ἀνθρώποις, περὶ θανάτου μὴ μίαν ἡμέραν μόνον
B κρίνειν, ἀλλὰ πολλὰς, ἐπέισθητε ἂν νῦν δ' οὐ ῥάδιον
ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι. πε- 10
πεισμένος δὴ ἐγὼ μηδὲνα ἀδικεῖν πολλοῦ δέω ἐμαυτὸν
γε ἀδικήσειν καὶ κατ' ἐμαυτοῦ ἐρεῖν αὐτός, ὡς ἀξίός
εἰμί του κακοῦ, καὶ τιμῆσεσθαι τοιούτου τινὸς ἐμαυτῷ.
τί δέισας; ἢ μὴ πάθω τοῦτο, οὐ Μέλητός μοι τιμᾶται,
ὅ φημι οὐκ εἰδέναι οὐτ' εἰ ἀγαθὸν οὐτ' εἰ κακὸν ἔστιν; 15
ἀντὶ τούτου δὴ ἔλωμαι ὧν εὐ οἶδ' ὅτι κακῶν ὄντων,
C τοῦ τιμησάμενος; πότερον δεσμοῦ; καὶ τί με δεῖ ζῆν
ἐν δεσποτηρίῳ, δουλεύοντα τῇ αἰεὶ καθισταμένῃ ἀρχῇ
[τοῖς ἑνδεκα]; ἀλλὰ χρημάτων, καὶ δεδέσθαι ἕως ἂν
ἐκτίσω; ἀλλὰ ταῦτόν μοι ἔστιν, ὅπερ νῦν δὴ ἔλεγον· 20
οὐ γὰρ ἔστι μοι χρήματα, ὅπόθεν ἐκτίσω. ἀλλὰ δὴ
φυγῆς τιμήσωμαι; ἴσως γὰρ ἂν μοι τούτου τιμήσαιτε.
πολλὴ μέντ' ἂν με φιλοψυχία ἔχοι, εἰ οὕτως ἀλίγι-
στός εἰμι, ὥστε μὴ δύνασθαι λογίζεσθαι, ὅτι ὑμεῖς μὲν
ζῆντες πολῖταί μου κύχ οἰοί τε ἐγένεσθε ἐνεγκεῖν τὰς 25
D ἐμὰς διατριβὰς καὶ τοὺς λόγους, ἀλλ' ὑμῖν βαρύτεραι
γεγόνασι καὶ ἐπιφθονώτεραι, ὥστε ζητεῖτε αὐτῶν νυνὶ

On Accents, p. 855.

3 ὡ ἄνδρες Ἀθηναῖοι Bekk., but ἄνδρες om. Bodl. with two other mss.

8 μόνον Bodl.: μόνην Bekk. with two mss.

16 ἔλωμαι τι Bekk.: but τι om. Bodl. and nearly all mss.

17 τούτου Bekk. and all the mss.: τοῦ C. Meiser rhein. mus. xxiii 878.

19 τοῖς ἑνδεκα bracketed by Bekk.

22 τιμήσωμαι Bekk.: τιμήσωμαι of all mss. only the Bodl.

23 ἔχοι Bekk. adds ὡ ἄνδρες Ἀθηναῖοι, which words are however

- ἀπαλλαγῆναι· ἄλλοι δὲ ἄρα αὐτὰς οἴσουσι ῥαδίως;
πολλοῦ γε δεῖ, ὦ Ἀθηναῖοι· καλὸς οὖν ἂν μοι ὁ βίος
εἴη ἐξελθόντι τηλικῷδε ἀνθρώπῳ ἄλλην ἐξ ἄλλης
[πόλιν] πόλεως ἀμειβομένῳ καὶ ἐξελαυνομένῳ ζῆν. εὖ
5 γὰρ οἶδ' ὅτι, ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροάσονται
οἱ νέοι ὥσπερ ἐνθάδε· καὶ μὲν τούτους ἀπελαύνω, οὗτοι
ἐμὲ αὐτοὶ ἐξελῶσι, πείθοντες τοὺς πρεσβυτέρους· ἐὰν ἔ
δὲ μὴ ἀπελαύνω, οἱ τούτων πατέρες τε καὶ οἰκεῖοι δι'
αὐτοὺς τούτους.
- 10 XXVIII. Ἴσως οὖν ἂν τις εἴποι· σιγῶν δὲ καὶ
ἡσυχίαν ἄγων, ὦ Σώκρατες, οὐχ οἷός τ' ἔσει ἡμῖν
ἐξελθὼν ζῆν; τουτὶ δὴ ἐστὶ πάντων χαλεπώτατον πεί-
σαι τινας ὑμῶν. ἐὰν τε γὰρ λέγω ὅτι τῷ θεῷ ἀπειθεῖν
τούτ' ἐστὶ καὶ διὰ τούτ' ἀδύνατον ἡσυχίαν ἄγειν, οὐ
15 πείσεσθέ μοι ὡς εἰρωνευομένῳ· ἐὰν τ' αὖ λέγω ὅτι καὶ 38
τυγχάνει μέγιστον ἀγαθὸν ὃν ἀνθρώπῳ τούτο, ἐκάστης
ἡμέρας περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι καὶ τῶν
ἄλλων, περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ
ἐμαυτὸν καὶ ἄλλους ἐξετάζοντος, ὁ δὲ ἀνεξέταστος βίος
20 οὐ βιωτὸς ἀνθρώπῳ, ταῦτα δ' ἔτι ἡττον πείσεσθέ μοι
λέγοντι. τὰ δὲ ἔχει μὲν οὕτως, ὡς ἐγὼ φημι, ὦ ἄν-
δρες, πείθειν δὲ οὐ ῥάδιον. καὶ ἐγὼ ἅμ' οὐκ εἴθισμαι
ἐμαυτὸν ἀξιοῦν κακοῦ οὐδενός. εἰ μὲν γὰρ ἦν μοι χρή-
ματα, ἐτιμησάμην ἂν χρημάτων ὅσα ἐμελλὸν ἐκτίσειν·
25 οὐδὲν γὰρ ἂν ἐβλάβην· νῦν δέ—οὐ γὰρ ἔστιν, εἰ μὴ B
ἄρα ὅσον ἂν ἐγὼ δυναίμην ἐκτίσαι, τοσούτου βούλεσθέ
μοι τιμῆσαι. ἴσως δ' ἂν δυναίμην ἐκτίσαι ὑμῖν μνᾶν
ἀργυρίου· τοσούτου οὖν τιμῶμαι. Πλάτων δὲ ὅδε, ὦ
ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ

omitted by the Bodl. and two other mss.

ῥαδίως; nescio quis.

2 ἄνδρες before Ἀθηναῖοι added in Bekk.'s

text, but om. Bodl. and two other mss.

4 πόλιν is added in

only one ms. (not the Bodl.).

27. ὅμῳ του Bekk.: του om.

Bodl. and five other mss.

1 ῥαδίως. Bekk.:

2 ἄνδρες before Ἀθηναῖοι added in Bekk.'s

text, but om. Bodl. and two other mss.

4 πόλιν is added in

only one ms. (not the Bodl.).

27. ὅμῳ του Bekk.: του om.

Bodl. and five other mss.

Ἀπολλόδωρος κελεύουσί με τριάκοντα μινῶν τιμῆσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι τιμῶμαι οἷν τοσούτου, ἐγγυηταὶ δ' ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιοχρεώ.

XXIX. Οὐ πολλοῦ γ' ἕνεκα χρόνου, ὦ ἄνδρες C
5 Ἀθηναῖοι, ὄνομα ἔχετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων
τὴν πόλιν λαιδορεῖν, ὡς Σωκράτη ἀπεκτόνατε, ἄνδρα
σοφόν· φήσουσι γὰρ δὴ με σοφὸν εἶναι, εἰ καὶ μὴ εἰμί,
οἱ βουλομένοι ὑμῖν ὀνειδίζειν. εἰ οὖν περιεμείνατε ὀλίγον
χρόνον, ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τοῦτο ἐγένετο·
10 ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν, ὅτι πόρρω ἤδη ἐστὶ τοῦ
βίου, θανάτου δὲ ἐγγύς. λέγω δὲ τοῦτο οὐ πρὸς πάντας
D ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισαμένους
θάνατον. λέγω δὲ καὶ τόδε πρὸς τοὺς αὐτοὺς τούτους.
ἴσως με οἴεσθε, ὦ ἄνδρες, ἀπορία λόγων ἐάλωκέναί
15 τοιούτων, οἷς ἂν ὑμᾶς ἔπεισα, εἰ ᾧμην δεῖν ἅπαντα
ποιεῖν καὶ λέγειν, ὥστε ἀποφυγεῖν τὴν δίκην. πολλοῦ
γε δεῖ. ἀλλ' ἀπορία μὲν ἐάλωκα, οὐ μέντοι λόγων,
ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν
πρὸς ὑμᾶς τοιαῦτα, οἷ' ἂν ὑμῖν ἡδιστ' ᾗ ἀκοῦειν, θρη-
20 νοῦντός τέ μου καὶ ὀδυρομένου καὶ ἄλλα ποιοῦντος καὶ E
λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὡς ἐγὼ φημι· οἷα δὴ
καὶ εἴθισθε ὑμεῖς τῶν ἄλλων ἀκοῦειν. ἀλλ' οὔτε τότε
φήθην δεῖν ἕνεκα τοῦ κινδύνου πράξαι οὐδὲν ἀνελεύθερον,
οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ,
25 ἀλλὰ πολὺ μᾶλλον αἰροῦμαι ᾧδε ἀπολογησάμενος
τεθνάναι ἢ ἐκείνως ζῆν· οὔτε γὰρ ἐν δίκῃ οὔτ' ἐν πο-

6 Σωκράτην Bekk. against the Bodl. and the other good mss.
7 δὴ without με Bodl. 8 εἰ γοῦν Bekk. against the Bodl. and
five other mss. 18 τοῦ μὴ ἐθέλειν Bekk.: μὴ om. Bodl. and
four other mss. 19 ὑμῖν μὲν Bekk.: μὲν om. Bodl. and three
other mss. θρηνοῦντός τ' ἐμοῦ Bekk. against the Bodl.

39 λέμφ' οὐτ' ἐμὲ οὐτ' ἄλλον οὐδένα δεῖ τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον. καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δῆλον γίγνεται ὅτι τό γε ἀποθανεῖν ἂν τις ἐκφύγοι καὶ ὕπλα ἀφελὶς καὶ ἐφ' ἱκετεῖαν τραπόμενος τῶν διωκόντων· καὶ ἄλλαι μηχαναὶ 5 πολλαὶ εἰσιν ἐν ἐκάστοις τοῖς κινδύνοις, ὥστε διαφεύγειν θάνατον, εἰάν τις τολμᾷ πᾶν ποιεῖν καὶ λέγειν, ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, ὦ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον ποιηρίαν θάπτον B γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἄτε βραδὺς ὢν καὶ 10 πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἐάλων, οἱ δ' ἐμοὶ κατήγοροι ἄτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάττονος, τῆς κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν θανάτου δίκην ὄφλων, οὗτοι δ' ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν καὶ ἀδικίαν. καὶ ἔγωγε τῷ τιμῆματι ἐμ- 15 μένων καὶ οὗτοι. ταῦτα μὲν που ἴσως οὕτω καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ μετρίως ἔχειν.

XXX. Τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρησμοδῆσαι, ὃ καταψηφισάμενοί μου· καὶ γὰρ εἰμι ἤδη C ἐνταῦθα, ἐν ᾧ μάλιστα ἄνθρωποι χρησμοδοῦσιν, ὅταν 20 μέλλωσιν ἀποθανεῖσθαι. φημι γάρ, ὦ ἄνδρες, οἱ ἐμὲ ἀπεκτόνατε, τιμωρίαν ὑμῖν ἤξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν νῆ Δι' ἢ οἶαν ἐμὲ ἀπεκτόνατε· νῦν γὰρ τοῦτο εἰργάσασθε οἰόμενοι μὲν ἀπαλλάξεσθαι τοῦ διδόναι ἔλεγχον τοῦ βίου, τὸ δὲ ὑμῖν 25 πολὺ ἐναντίον ἀποβήσεται, ὡς ἐγὼ φημι. πλείους D ἔσονται ὑμᾶς οἱ ἐλέγχοντες, οὓς νῦν ἐγὼ κατείχον,

1 οὗτε ἄλλω Bekk. 4 βῆω is added in modern editions after ἀποθανεῖν, because Gaisford's collation led to the supposition that it was in the Bodl.: but I can positively state that βῆω is not in that ms. I have therefore again omitted it. 15 ἔγωγε Bodl.: ἐγὼ τε the edd. 16 μὲν οὖν του Bekk.: οὖν om. Bodl. and four other mss. 24 εἰργάσασθε Bodl. and five other mss.: εἰργασθε Bekk. οἰόμενοι Bekk. without μὲν, but as the Bodl. m. pr. and five other

ὕμεις δὲ οὐκ ἡσθάνεσθε· καὶ χαλεπώτεροι ἔσονται
 ὅσφ νεώτεροί εἰσι, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ
 γὰρ οἴεσθε ἀποκτείνοντες ἀνθρώπους ἐπισχίσειν τοῦ
 ὀνειδίζειν τινὰ ὑμῖν ὅτι οὐκ ὀρθῶς ζήτε, οὐκ ὀρθῶς δια-
 5 νοεῖσθε· οὐ γάρ ἐσθ' αὕτη ἡ ἀπαλλαγὴ οὔτε πάνυ
 δυνατὴ οὔτε καλὴ, ἀλλ' ἐκείνη καὶ καλλίστη καὶ
 ῥῆσθη, μὴ τοὺς ἄλλους κολούειν, ἀλλ' ἑαυτὸν παρα-
 σκευάζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν
 ὑμῖν τοῖς καταψηφισαμένοις μαντευσάμενος ἀπαλλάτ-
 10 τομαι.

XXXI. Τοῖς δὲ ἀποψηφισαμένοις ἡδέως ἂν δια- E
 λεχθεῖην ὑπὲρ τοῦ γεγονότος τουτουῦ πράγματος, ἐν ᾧ
 οἱ ἄρχοντες ἀσχολίαν ἄγουσι καὶ οὐπω ἔρχομαι οἱ ἐλ-
 θόντα με δεῖ τεθνάναι. ἀλλὰ μοι, ὦ ἄνδρες, παρα-
 15 μείνατε τοσοῦτον χρόνον· οὐδὲν γὰρ κωλύει διαμυθο-
 λογήσαι πρὸς ἀλλήλους, ἕως ἔξεστιν. ὑμῖν γὰρ ὡς 40
 φίλοις οὖσιν ἐπιδείξαι ἐθέλω τὸ νυνὶ μοι ξυμβεβηκὸς
 τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες δικασταί—ὑμᾶς γὰρ
 δικαστὰς καλῶν ὀρθῶς ἂν καλοῖην—θαυμάσιόν τι γέ-
 20 γονεν. ἡ γὰρ εἰωθυῖά μοι μαντικὴ ἡ τοῦ δαιμονίου ἐν
 μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνυ πυκνὴ αἰεὶ ἦν καὶ
 πάνυ ἐπὶ σμικροῖς ἐναντιούμενη, εἴ τι μέλλοιμι μὴ
 ὀρθῶς πράξειν νυνὶ δὲ ξυμβέβηκέ μοι, ἅπερ ὁρᾶτε καὶ
 αὐτοί, ταυτὶ ἃ γε δὴ οἶηθείη ἂν τις καὶ νομίζεται
 25 ἔσχατα κακῶν εἶναι. ἐμοὶ δὲ οὔτε ἐξίοντι ἔωθεν οἴκο- B
 θεν ἡναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἡνίκα ἀνέ-
 βαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὗτ' ἐν τῷ λόγῳ
 οὐδαμοῦ μέλλοντί τι ἐρεῖν· καίτοι ἐν ἄλλοις λόγοις
 πολλαχοῦν δὴ με ἐπέσχε λέγοντα μεταξὺ· νῦν δὲ οὐ-
 30 δαμοῦ περὶ αὐτὴν τὴν πράξιν οὗτ' ἐν ἔργῳ οὐδενὶ

ms. read *ὀλομενὶ* με, Hermann rightly added *μέν*. 4 οὐ καλῶς
 Bekk.: οὐκ ὀρθῶς Bodl. and many other mss. 29 νῦν Bodl.:
 νυνὶ the edd. 30 αὐτὴν Bodl.: ταύτην the edd.

οὐτ' ἐν λόγῳ ἡναντιώται μοι· τί οὖν αἴτιον εἶναι ὑπο-
 λαμβάνω; ἐγὼ ὑμῖν ἐρῶ· κινδυνεύει γάρ μοι τὸ ξυμβε-
 C βηκὸς τοῦτο ἀγαθὸν γεγονέναι, καὶ οὐκ ἔσθ' ὅπως ἡμεῖς
 ὀρθῶς ὑπολαμβάνομεν, ὅσοι οἰόμεθα κακὸν εἶναι τὸ
 τεθνάναι. μέγα μοι τεκμήριον τούτου γέγονεν· οὐ γὰρ 5
 ἔσθ' ὅπως οὐκ ἡναντιώθη ἂν μοι τὸ εἰωθὸς σημεῖον, εἰ
 μή τι ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

XXXII. Ἐννοήσωμεν δὲ καὶ τῇδε, ὡς πολλῇ
 ἐλπίς ἐστίν ἀγαθὸν αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστι
 τὸ τεθνάναι· ἢ γὰρ οἷον μηδὲν εἶναι μηδ' αἰσθησιν μη- 10
 δεμίαν μηδενὸς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα
μεταβολή τις τυγχάνει οὐσα καὶ μετοίκησις τῇ ψυχῇ
 τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε μηδε-
 D μία αἰσθησίς ἐστιν, ἀλλ' οἷον ὕπνος, ἐπειδάν τις καθ-
 εῦδων μηδ' ὄναρ μηδὲν ὄρα, θαυμάσιον κέρδος ἂν εἴη 15
 ὁ θάνατος. ἐγὼ γὰρ ἂν οἶμαι, εἴ τινα ἐκλεξάμενον δέοι
 ταύτην τὴν νύκτα, ἐν ᾗ οὕτω κατέδαρθεν, ὥστε μηδ'
 ὄναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς
 τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ
 δέοι σκεψάμενον εἰπεῖν, πόσας ἄμεινον καὶ ἥδιον ἡμέρας 20
 καὶ νύκτας ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ
 E βίῳ, οἶμαι ἂν μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν
 βασιλέα εὐαριθμήτους ἂν εὔρεῖν αὐτὸν ταύτας πρὸς
 τὰς ἄλλας ἡμέρας καὶ νύκτας. εἰ οὖν τοιοῦτον ὁ θά-
 νατός ἐστι, κέρδος ἔγωγε λέγω· καὶ γὰρ οὐδὲν πλείων ὁ 25
 πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἢ μία νύξ. εἰ δ' αὖ
 οἷον ἀποδημησαί ἐστιν ὁ θάνατος ἐνθένδε εἰς ἄλλον
 τόπον, καὶ ἀληθῆ ἐστι τὰ λεγόμενα, ὡς ἄρα ἐκεῖ εἰσιν
 ἅπαντες οἱ τεθνεῶτες, τί μείζον ἀγαθὸν τούτου εἴη ἂν,
 41 ὃ ἄνδρες δικασταί; εἰ γὰρ τις ἀφικόμενος εἰς Ἄιδου, 30

· 12 τῇ ψυχῇ Bekk.: τῇ ψυχῇ Bodl. with three other mss.
 Cobet V. L. p. 300 writes μετοίκσις without τοῦ τόπου τοῦ: comp
 Phaedo 117 c. · 13 εἴτε δὴ Bekk.: δὴ om. Bodl. and many mss.

- ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι, εὐρήσει τοὺς ἀληθῶς δικαστάς, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθυς καὶ Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιοι
- 5 ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα φαύλη ἂν εἴη ἡ ἀποδημία; ἡ αὖ Ὀρφεὶ ξυγγενέσθαι καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ Ὀμήρῳ ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν; ἐγὼ μὲν γὰρ πολλάκις θέλω τεθνάναι, εἰ ταῦτ' ἐστὶν ἀληθὴ· ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστὴ ἂν εἴη ἡ δια-
- 10 τριβὴ αὐτόθι, ὅποτε ἐντύχοιμι Παλαμῆδει καὶ Αἴαντι τῷ Τελαμῶνος καὶ εἴ τις ἄλλος τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθνηκεν. ἀντιπαραβάλλοντι τὰ ἑμαντοῦ πάθῃ πρὸς τὰ ἐκείνων, ὡς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἴη. καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα καὶ ἐρευνῶντα
- 15 ὥσπερ τοὺς ἐνταῦθα διώγειν, τίς αὐτῶν σοφός ἐστι καὶ τίς οἶεται μὲν, ἔστι δ' οὐ. ἐπὶ πόσῳ δ' ἂν τις, ὦ ἄνδρες δικασταί, δέξαιτο ἐξετάσαι τὸν ἐπὶ Τροίαν ἄγοντα τὴν πολλὴν στρατιὰν ἢ Ὀδυσσεά ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας; οἷς ἐκεῖ
- 20 διαλέγεσθαι καὶ ξυνεῖναι καὶ ἐξετάζειν ἀμήχανον ἂν εἴη εὐδαιμονίας. πάντως οὐ δήπου τούτου γε ἔνεκα οἱ ἐκεῖ ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν, εἴπερ γε τὰ λεγόμενα ἀληθὴ ἐστίν.
- 25 XXXIII. Ἀλλὰ καὶ ὑμᾶς χρή, ὦ ἄνδρες δικασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἐν τι τοῦτο

1 τούτων Bodl. and five other mss.: τούτωι Bekk. ὡς ἀληθῶς Bodl. 'above the line, but in first hand' acc. to Riddell. But it is not in first hand, the τ instead of σ being evidence of this. 8 θέλω Bodl.: ἐθέλω the edd. 12—16 Comp. Madvig Adv. Crit. 1 p. 368. 13 ἐγώμαι Bekk. against the authority of the Bodl. and three other mss. καὶ add. before τό by Bekk. but om. in Bodl. 15 τίς ἂν Bodl. 17 ἄγοντα Bodl. with five other mss.: ἀγαγόντα Bekk. and all other editors except Riddell. 21 εὐδαιμονίας. πάντως the Zürich editors with five mss. εὐδαιμονίας πάντως. Bekk. with the Bodl. as it seems.

38 ΠΛΑΤΩΝΟΣ ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ.

D διανοεῖσθαι ἀληθές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα· οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι δῆλόν ἐστι τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον 5 ἦν μοι. διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψε τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγοροῖς οὐ πᾶν χαλεπαίνω. καίτοι οὐ ταύτῃ τῇ διανοίᾳ κατεψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ'

E οἰόμενοι βλάπτειν· τοῦτο αὐτοῖς ἄξιον μέμφεσθαι. 10 τοσόνδε μέντοι αὐτῶν δέομαι· τοὺς νιεῖς μου, ἐπειδὴν ἡβήσωσι, τιμωρήσασθε, ὧ ἄνδρες, ταῦτά ταῦτα λυποῦντες, ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν ὑμῶν δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπιμελεῖσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσι τι εἶναι μηδὲν ὄντες, ὁνειδίζετε 15 αὐτοῖς, ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ, καὶ οἴονται τι εἶναι ὄντες οὐδενὸς ἄξιοι. καὶ ἐὰν ταῦτα

42 ποιῇτε, δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός τε καὶ οἱ νιεῖς. ἀλλὰ γὰρ ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν 20 ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἡ τῷ θεῷ.

15 δοκῶσι τι Bekk. whom I follow: δοκῶσι τι Cron in order to emphasize τι.

17 οἴονται τι Bekk.: οἴονται τι Cron.

ΚΡΙΤΩΝ.

ΤΑ ΤΟΥΤ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ
ΣΩΚΡΑΤΗΣ, ΚΡΙΤΩΝ.

Ι. Τί τηνικάδε ἀφίξαι, ὦ Κρίτων; ἢ οὐ πρῶ ἔτι 43
ἐστίν;

ΚΡ. Πάνυ μὲν οὖν.

ΣΩ. Πηνίκα μάλιστα;

5 ΚΡ. Ὅρθρος βαθύς.

ΣΩ. Θαυμάζω, ὅπως ἠθέλησέ σοι ὁ τοῦ δεσμοῦ
ρίου φύλαξ ὑπακούσαι.

ΚΡ. Ξυνήθης ἤδη μοί ἐστιν, ὦ Σώκρατες, διὰ τὸ
πολλάκις δεῦρο φοιτᾶν, καί τι καὶ εἰργέτῃται ὑπ'
10 ἐμοῦ.

ΣΩ. Ἄρτι δὲ ἤκεις ἢ πάλαι;

ΚΡ. Ἐπιεικῶς πάλαι.

ΣΩ. Εἴτα πῶς οὐκ εὐθὺς ἐπήγειράς με, ἀλλὰ Β
συγῇ παρακάθῃσαι;

15 ΚΡ. Οὐ μὰ τὸν Δί', ὦ Σώκρατες, οὐδ' ἂν αὐτὸς
ἤθελον ἐν τοσαύτῃ τε ἀγρυπνίᾳ καὶ λύπῃ εἶναι. ἀλλὰ
καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὡς ἡδέως καθεύ-
δεις· καὶ ἐπιτήδεις σε οὐκ ἤγειρον, ἵνα ὡς ἡδιστα διώγῃς.
καὶ πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ
20 εὐδαιμόνισα τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν

παρεστώση ξυμφορᾷ, ὡς ῥαδίως αὐτὴν καὶ πράως φέρεις.

ΣΩ. Καὶ γὰρ ἂν, ὦ Κρίτων, πλημμελὲς εἴη ἀγανακτεῖν τηλικούτον ὄντα, εἰ δεῖ ἤδη τελευτᾶν.

C ΚΡ. Καὶ ἄλλοι, ὦ Σώκρατες, τηλικούτοι ἐν τοι- 5
αὐταῖς ξυμφοραῖς ὑλίσκονται, ἀλλ' οὐδὲν αὐτοὺς ἐπι-
λύεται ἢ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ
τύχῃ.

ΣΩ. Ἔστι ταῦτα. ἀλλὰ τί δὴ οὕτω πρὸ ἀφίξαι;

ΚΡ. Ἀγγελίαν, ὦ Σώκρατες, φέρων χαλεπὴν, οὐ 10
σοί, ὡς ἐμοὶ φαίνεται, ἀλλ' ἐμοὶ καὶ τοῖς σοῖς ἐπιτη-
δείοις πᾶσι καὶ χαλεπὴν καὶ βαρεῖαν, ἣν ἐγώ, ὡς ἐμοὶ
δοκῶ, ἐν τοῖς βαρύτατ' ἂν ἐνέγκαιμι.

ΣΩ. Τίνα ταύτην; ἢ τὸ πλοῖον ἀφίκεται ἐκ Δήλου, 15
D οὐ δεῖ ἀφικομένον τεθνάναι με;

ΚΡ. Οὗτοι δὲ ἀφίκεται, ἀλλὰ δοκεῖ μὲν μοι ἤξειν
τῆμερον ἐξ ὧν ἀπαγγέλλουσιν ἥκοντές τινες ἀπὸ
Σουνίου καὶ καταλιπόντες ἐκεῖ αὐτό. δῆλον οὖν ἐκ
τούτων τῶν ἀγγέλων ὅτι ἤξει τῆμερον, καὶ ἀνάγκη δὲ
εἰς αὐρίον ἔσται, ὦ Σώκρατες, τὸν βίον σε τελευτᾶν. 20

II. ΣΩ. Ἄλλ', ὦ Κρίτων, τύχῃ ἀγαθῇ. εἰ ταύτῃ
τοῖς θεοῖς φίλον, ταύτῃ ἔστω. οὐ μέντοι οἶμαι ἤξειν
αὐτὸ τῆμερον.

44 ΚΡ. Πόθεν τοῦτο τεκμαίρει;

ΣΩ. Ἐγώ σοι ἐρῶ. τῇ γὰρ που ὑστεραία δεῖ με 25
ἀποθνήσκειν ἢ ἢ ἂν ἔλθῃ τὸ πλοῖον.

ΚΡ. Φασί γέ τοι δὲ οἱ τούτων κύριοι.

ΣΩ. Οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἶμαι αὐτὸ
ἤξειν, ἀλλὰ τῆς ἐτέρας. τεκμαίρομαι δὲ ἐκ τινος ἐνυ-

18 τῶν ἀγγέλων is bracketed by the modern editors: but see
exeg. note. 19 ἐσαύριον Bekk. with only two mss. εἰς αὐρίον
Bodl. Tüb. m. 1.

πνίου, ὃ ἐώρακα ὀλίγον πρότερον ταύτης τῆς νυκτός
καὶ κινδυνεύεις ἐν καιρῷ τινι οὐκ ἐγείραί με.

ΚΡ. Ἦν δὲ δὴ τί τὸ ἐνύπνιον;

ΣΩ. Ἐδόκει τίς μοι γυνὴ προσελθούσα καλὴ καὶ
5 εὐειδής, λευκὰ ἱμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν ὡς
Σώκρατες, ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἴκοιο. B

ΚΡ. Ὡς ἄτοπον τὸ ἐνύπνιον, ὦ Σώκρατες.

ΣΩ. Ἐναργὲς μὲν οὖν, ὥς γέ μοι δοκεῖ, ὦ Κρίτων.

III. ΚΡ. Λίαν γε, ὥς ἔοικεν. ἀλλ', ὦ δαιμόνιε
10 Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι· ὡς ἐμοί,
ἐὰν σὺ ἀποθάνῃς, οὐ μία ξυμφορὰ ἐστίν, ἀλλὰ χωρὶς
μὲν τοῦ ἐστερηῆσθαι τοιούτου ἐπιτηδείου, οἷον ἐγὼ
οὐδένα μὴ ποτε εὐρήσω, ἔτι δὲ καὶ πολλοῖς δόξω, οἱ
ἐμὲ καὶ σὲ μὴ σαφῶς ἴσασιν, ὥς οἷός τ' ὦν σε σώζειν, C
15 εἰ ἤθελον ἀναλίσκειν χρήματα, ἀμελῆσαι καίτοι τίς
ἂν αἰσχίων εἴη ταύτης δόξα ἢ δοκεῖν χρήματα περὶ
πλείονος ποιεῖσθαι ἢ φίλους; οὐ γὰρ πείσονται οἱ
πολλοί, ὥς σὺ αὐτὸς οὐκ ἠθέλησας ἀπιέναι ἐνθένδε
ἡμῶν προθυμουμένων.

20 ΣΩ. Ἀλλὰ τί ἡμῖν, ὦ μακάριε Κρίτων, οὕτω τῆς
τῶν πολλῶν δόξης μέλει; οἱ γὰρ ἐπιεικέσταται, ὦν
μᾶλλον ἄξιον φροντίζειν, ἡγήσονται αὐτὰ οὕτω πε-
πραῆχθαι, ὥσπερ ἂν πραχθῇ.

ΚΡ. Ἀλλ' ὁρᾷς δὴ ὅτι ἀνάγκη, ὦ Σώκρατες, καὶ D
25 τῆς τῶν πολλῶν δόξης μέλειν. αὐτὰ δὲ δῆλα τὰ παρ-
όντα νυνί, ὅτι οἷοί τ' εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα
τῶν κακῶν ἐξεργάζεσθαι, ἀλλὰ τὰ μέγιστα σχεδὸν,
ἐάν τις ἐν αὐτοῖς διαβεβλημένος ᾖ.

ΣΩ. Εἰ γὰρ ὠφελον, ὦ Κρίτων, οἷοί τ' εἶναι οἱ

7 ὡς above the line in the Bodl. and om. in Tüb. 8 γέ μοι
Bodl. Tüb. and five other mss. γ' ἐμοὶ Stephanus and Bekk.
12 τοῦ Sallier and Bekk.: σὼ the mss. but in the Bodl. in late
hand over the traces of an older reading. 29 τ' Bodl., τε Tüb.

πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἰοί τ' ἦσαν
καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε νῦν δὲ
οὐδέτερα οἰοί τε· οὔτε γὰρ φρόνιμον οὔτε ἀφρονα
δυνατοὶ ποιῆσαι, ποιοῦσι δὲ τοῦτο ὅ, τι ἂν τύχωσιν.

Ε IV. ΚΡ. Ταῦτα μὲν δὴ οὕτως ἐχέτω· τάδε δέ, ὦ Σ
Σώκρατες, εἰπέ μοι. ἄρά γε μὴ ἐμοῦ προμηθεὶ καὶ τῶν
ἄλλων ἐπιτηδείων, μή, ἔάν σὺ ἐνθένδε ἐξέλθης, οἱ
συκοφάνται ἡμῖν πράγματα παρέχωσιν ὥς σὲ ἐνθένδε
ἐκκλέψασι, καὶ ἀναγκασθῶμεν ἢ καὶ πᾶσαν τὴν οὐσίαν
ἀποβαλεῖν ἢ συχνὰ χρήματα, ἢ καὶ ἄλλο τι πρὸς 10
45 τούτοις παθεῖν; εἰ γὰρ τι τοιούτον φοβεῖ, ἔασον αὐτὸ
χαίρειν· ἡμεῖς γάρ που δίκαιοί ἐσμεν σώσαντές σε
κινδυνεύειν τοῦτον τὸν κίνδυνον καὶ ἐὰν δέῃ ἔτι τούτου
μείζω. ἀλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποιεῖ.

ΣΩ. Καὶ ταῦτα προμηθεύμαι, ὦ Κρίτων, καὶ ἄλλα 15
πολλά.

ΚΡ. Μήτε τοίνυν ταῦτα φοβοῦ· καὶ γὰρ οὐδὲ
πολὺ τἀργυρίον ἐστιν, ὃ θέλουσι λαβόντες τινὲς σώσαι
σε καὶ ἐξαγαγεῖν ἐνθένδε. ἔπειτα οὐχ ὀρᾷς τούτους
τούς συκοφάντας ὥς εὐτελεῖς, καὶ οὐδὲν ἂν δέοι ἐπ' 20
Β αὐτοὺς πολλοῦ ἀργυρίου; σοὶ δὲ ἰπάρχει μὲν τὰ ἐμὰ
χρήματα, ὥς ἐγὼ οἶμαι, ἱκανά· ἔπειτα καὶ εἴ τι ἐμοῦ
κηδόμενος οὐκ οἶει δεῖν ἀναλίσκειν τὰμά, ξένοι οὔτοι
([ἐνθάδε] ἔτοιμοι ἀναλίσκειν εἰς δὲ καὶ κεκόμικεν ἐπ'
αὐτὸ τοῦτο ἀργύριον ἱκανόν, Σιμμίας ὁ Θηβαῖος· ἔτοι- 25
μος δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνν. ὥστε, ὅπερ
λέγω, μήτε ταῦτα φοβούμενος ἀποκάμης σαιτὸν σώσαι,
μήτε ὃ ἔλεγες ἐν τῷ δικαστηρίῳ δυσχερές σοι γενέσθω,
ὅτι οὐκ ἂν ἔχοις ἐξελθὼν ὃ, τι χρῶο σαιτῷ· πολλαχοῦ

1 ἐργάζεσθαι Bodl. Tüb., ἐξεργ. the edd. 7' Bodl. Tüb., 7e
the edd. 2 αἷ καὶ ἀγ. the edd., but αἷ om. Bodl. and Tüb.
22 ἐγώ μαι Bekk. and the other editors: ἐγὼ οἶμαι Bodl. Tüb. and
two other mss.: cf. 37, 13. 24 ἐνθάδε bracketed by Hermann,
29 σεαυτῷ Bekk. against the Bodl. and Tüb.

μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε· C
 ἐὰν δὲ βούλῃ εἰς Θετταλίαν ἵεναι, εἰσὶν ἐμοὶ ἐκεῖ ξένοι,
 οἳ σε περὶ πολλοῦ ποιήσονται καὶ ἀσφαλείαν σοι
 παρέξονται, ὥστε σε μηδένα λυπεῖν τῶν κατὰ Θεττα-
 5 λίαν.

V. Ἔτι δέ, ὦ Σώκρατες, οὐδὲ δίκαιόν μοι δοκεῖς
 ἐπιχειρεῖν πρᾶγμα, σαυτὸν προδοῦναι, ἐξὸν σωθῆναι·
 καὶ τοιαῦτα σπεύδεις περὶ σαυτὸν γενέσθαι, ἅπερ ἂν
 καὶ οἱ ἐχθροὶ σου σπεύσαιέν τε καὶ ἔσπευσαν σὲ δια-
 10 φθεῖραι βουλόμενοι. πρὸς δὲ τούτοις καὶ τοὺς υἱεῖς
 τοὺς σαυτοῦ ἔμουγε δοκεῖς προδιδόναι, οὓς σοι ἐξὸν καὶ D
 ἐκθρέψαι καὶ ἐκπαιδεῦσαι οἰχῆσαι καταλιπών, καὶ τὸ
 σὸν μέρος, ὅ,τι ἂν τύχῃσι, τοῦτο πράξουσιν· τεύχονται
 δέ, ὡς τὸ εἰκός, τοιούτων οἷάπερ εἴωθε γίγνεσθαι ἐν
 15 ταῖς ὀρφανίαις περὶ τοὺς ὀρφανούς. ἡ γὰρ οὐ χρη-
 ποιεῖσθαι παῖδας, ἡ ξυνδιαταλαιπωρεῖν καὶ τρέφοντα
 καὶ παιδεύοντα· σὺ δέ μοι δοκεῖς τὰ ῥαθυμότατα αἰ-
 ρεῖσθαι· χρηὴ δέ, ἅπερ ἂν ἀνὴρ ἀγαθὸς καὶ ἀνδρείος
 ἔλοιτο, ταῦτα αἰρεῖσθαι, φάσκοντά γε δὴ ἀρετῆς διὰ
 20 παντὸς τοῦ βίου ἐπιμελεῖσθαι· ὡς ἔγωγε καὶ ὑπὲρ σοῦ E
 καὶ ὑπὲρ ἡμῶν τῶν σῶν ἐπιτηδείων αἰσχύνομαι, μὴ
 δόξῃ ἅπαν τὸ πρᾶγμα· τὸ περὶ σὲ ἀνανδρίᾳ τινὶ τῇ
 ἡμετέρᾳ πεπρᾶχθαι, καὶ ἡ εἰσοδος τῆς δίκης [εἰς τὸ
 δικαστήριον] ὡς εἰσῆλθεν ἐξὸν μὴ εἰσελθεῖν, καὶ αὐτὸς
 25 ὁ ἀγὼν [τῆς δίκης] ὡς ἐγένετο, καὶ τὸ τελευταῖον δὴ
 τουτί, ὥσπερ κατὰ γελως τῆς πράξεως, κακίᾳ τινὶ καὶ
 ἀνανδρίᾳ τῇ ἡμετέρᾳ διαπεφευγῆναι ἡμᾶς δοκεῖν, οἷτινές 46
 σε οὐχὶ ἐσώσαμεν οὐδὲ σὺ σαυτόν, οἶόν τε ὃν καὶ

8 *σαυτὸν* Bodl. Tüb. *σεαυτὸν* Bekk. 9 *ἐσπευσάν σε* Bekk.
 15 *χρηὴ* Bekk.: but *χρηὴ* Bodl. Tüb. with five mss. 17 *δ' ἐμοὶ*
 Bekk. against the mss. 23 *εἰς τὸ δικαστήριον* bracketed by
 Schleiermaeher, but Bekk. considers the words genuine. 24
εἰσῆλθες Bekk. but *εἰσῆλθεν* is the orig. reading of the Bodl. and
 Tüb. 25 *τῇ δίκῃ* rejected by Forster.

δυνατόν, εἴ τι καὶ σμικρὸν ἡμῶν ὄφελος ἦν. ταῦτ' οὖν, ὦ Σώκρατες, ὅρα μὴ ἅμα τῷ κακῷ καὶ αἰσχροῖ ἢ σοὶ τε καὶ ἡμῖν. ἀλλὰ βουλεύου, μᾶλλον δὲ οὐδὲ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεύσθαι. μία δὲ βουλή· τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπραῆχθαι. 5 εἰ δέ τι περιμενούμεν, ἀδύνατον καὶ οὐκέτι οἶόν τε. ἀλλὰ παντὶ τρόπῳ, ὦ Σώκρατες, πείθου μοι καὶ μηδαμῶς ἄλλως ποίει.

VI. ΣΩ. ὦ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἀξία, εἰ μετὰ τινος ὀρθότητος εἴη· εἰ δὲ μή, ὅσῳ 10 μείζων, τοσοῦτ' χαλεπωτέρα. σκοπεῖσθαι οὖν χρὴ ἡμᾶς, εἴτε ταῦτα πρακτέον εἴτε μή· ὥς ἐγὼ οὐ μόνον νῦν ἀλλὰ καὶ αἰεὶ τοιοῦτος, οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ, ὃς ἂν μοι λογιζομένῳ βέλτιστος φαίνεται. τοὺς δὲ λόγους, οὓς ἐν τῷ ἔμπροσθεν ἔλε- 15 γον, οὐ δύναμαι νῦν ἐκβαλεῖν, ἐπειδὴ μοι ἤδε ἡ τύχη γέγονεν, ἀλλὰ σχεδόν τι ὅμοιοι φαίνονται μοι, καὶ τοὺς αὐτοὺς πρεσβεύω καὶ τιμῶ οὔσπερ καὶ πρότερον· ὧν ἂν μὴ βελτίῳ ἔχωμεν λέγειν ἐν τῷ παρόντι, εὖ ἴσθι ὅτι οὐ μὴ σοι ξυγχωρήσω, οὐδ' ἂν πλείω τῶν 20 νῦν παρόντων ἢ τῶν πολλῶν δύναμις ὥσπερ παῖδας ἡμᾶς μορμολύττηται, δεσμούς καὶ θανάτους ἐπιπέμπουσα καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν ἂν μετριώτατα σκοποῖμεθα αὐτά; εἰ πρῶτον μὲν τοῦτον τὸν λόγον ἀναλάβοιμεν, ὃν σὺ λέγεις περὶ τῶν δοξῶν, πότε- 25 ρον καλῶς ἐλέγετο ἐκάστοτε ἢ οὐ, ὅτι ταῖς μὲν δεῖ τῶν δοξῶν προσέχειν τὸν νοῦν, ταῖς δὲ οὐ. ἢ πρὶν μὲν ἐμὲ δεῖν ἀποθνήσκειν καλῶς ἐλέγετο, νῦν δὲ κατάδηλος ἄρα ἐγένετο, ὅτι ἄλλως ἔνεκα λόγου ἐλέγετο, ἣν δὲ παιδιὰ καὶ φλυαρία ὥς ἀληθῶς; ἐπιθυμῶ δ' ἐγὼ γ' 30 ἐπισκέψασθαι, ὦ Κρίτων, κοινῇ μετὰ σοῦ, εἴ τί μοι

5 ταῦτα πάντα Bekk. with four mss. πάντα ταῦτα Bodl. Tüb.
23 νῦν δὲ in an eras. in Bodl. and Tüb. 30 ἐγὼ γ' Bodl. (not Tüb.)

ἀλλοιότερος φανείται, ἐπειδὴ ᾧδε ἔχω, ἢ ὁ αὐτός, καὶ
 ἐάσομεν χαίρειν ἢ πεισόμεθα αὐτῷ. ἐλέγετο δέ πως,
 ὡς ἐγῶμαι, ἐκάστοτε ᾧδε ὑπὸ τῶν οἰομένων τί λέγειν,
 ὥσπερ νῦν δὴ ἐγὼ ἔλεγον, ὅτι τῶν δοξῶν, ὡς οἱ ἄνθρω-
 5 ποι δοξάζουσι, δύοι τὰς μὲν περὶ πολλοῦ ποιεῖσθαι, Ε
 τὰς δὲ μή. τοῦτο πρὸς θεῶν, ὦ Κρίτων, οὐ δοκεῖ κα-
 λῶς σοι λέγεσθαι; σὺ γάρ, ἔσα γε ἀνθρώπεια, ἐκτὸς
 εἰ τοῦ μέλλειν ἀποθνήσκειν αὔριον, καὶ οὐκ ἂν σε πα- 47
 ρακροῖοι ἢ παρούσα ξυμφορά· σκόπει δὴ· οὐχ ἱκανῶς
 10 δοκεῖ σοι λέγεσθαι, ὅτι οὐ πάσας χρητὰς τὰς δόξας τῶν
 ἀνθρώπων τιμᾶν, ἀλλὰ τὰς μὲν, τὰς δ' οὐ; οὐδὲ πάν-
 των, ἀλλὰ τῶν μὲν, τῶν δ' οὐ; τί φῆς; ταῦτα οὐχὶ
 καλῶς λέγεται;

ΚΡ. Καλῶς.

15 ΣΩ. Οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονη-
 ρὰς μή;

ΚΡ. Ναί.

ΣΩ. Χρησταὶ δὲ οὐχ αἱ τῶν φρονίμων, πονηραὶ
 δὲ αἱ τῶν ἀφρόνων;

20 ΚΡ. Πῶς δ' οὐ;

VII. ΣΩ. Φέρε δὴ, πῶς αὖ τὰ τοιαῦτα ἐλέγετο;
 γυμναζόμενος ἀνὴρ καὶ τοῦτο πράττων πότερον παντὸς
 ἀνδρὸς ἐπαίνῳ καὶ ψόγῳ καὶ δόξῃ τὸν νοῦν προσέχει, Β
 ἢ ἐνὸς μόνου ἐκείνου, ὃς ἂν τυγχάνῃ ἱατρὸς ἢ παιδο-
 25 τρίβης ὢν;

ΚΡ. Ἐνὸς μόνου.

ΣΩ. Οἰκοῦν φοβεῖσθαι χρὴ τοὺς ψόγους καὶ
 ἀσπάξασθαι τοὺς ἐπαίνους τοὺς τοῦ ἐνὸς ἐκείνου, ἀλλὰ
 μὴ τοὺς τῶν πολλῶν.

30 ΚΡ. Δῆλα δὴ.

ΣΩ. Ταύτη ἄρα αὐτῷ πρακτέον καὶ γυμναστέον

3 τι λέγειν Bekk.: τι γ. Cron with the Bodl. 11 sq. The whole passage from οὐδὲ τοῦ δ' οὐ was originally wanting in both Bodl. and Tüb., and has been supplied by other hands.

καὶ ἐδεστέον γε καὶ ποτέον, ἢ ἂν τῷ ἐνὶ δοκῇ τῷ ἐπι-
ρτάτῃ καὶ ἐπαῖοντι, μᾶλλον ἢ ἢ ξύμπασιν τοῖς ἄλλοις.

C. ΚΡ. Ἔστι ταῦτα.

ΣΩ. Εἰεν. ἀπειθήσας δὲ τῷ ἐνὶ καὶ ἀτιμάσας
αὐτοῦ τὴν δόξαν καὶ τοὺς ἐπαίνους, τιμήσας δὲ τοὺς 5
τῶν πολλῶν [λόγους] καὶ μηδὲν ἐπαῖόντων, ἄρα οὐδὲν
κακὸν πείσεται;

ΚΡ. Πῶς γὰρ οὐ;

ΣΩ. Τί δ' ἔστι τὸ κακὸν τοῦτο; καὶ ποῖ τείνει,
καὶ εἰς τί τῶν τοῦ ἀπειθοῦντος; 10

ΚΡ. Δῆλον ὅτι εἰς τὸ σῶμα. τοῦτο γὰρ διόλλυσι.

ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τᾶλλα, ὦ Κρίτων,
οὕτως, ἵνα μὴ πάντα δίδωμεν, καὶ δὴ καὶ περὶ τῶν δι-
καίων καὶ ἀδίκων καὶ αἰσχυρῶν καὶ καλῶν καὶ ἀγαθῶν
καὶ κακῶν, περὶ ὧν νῦν ἡ βουλή ἡμῖν ἔστι, πότερον 15

D τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἔπεσθαι καὶ φοβεῖσθαι
αὐτήν, ἢ τῇ τοῦ ἐνός, εἴ τίς ἐστιν ἐπαῖων, ὃν δεῖ καὶ
αἰσχύνησθαι καὶ φοβεῖσθαι μᾶλλον ἢ ξύμπαντας τοὺς
ἄλλους; ᾧ εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκεῖνο
καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, 20
τῷ δὲ ἀδίκῳ ἀπώλλυτο. ἢ οὐδὲν ἔστι τοῦτο;

ΚΡ. Οἶμαι ἔγωγε, ὦ Σώκρατες.

VIII. ΣΩ. Φέρε δὴ, ἐὰν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν
βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμε-
νον διολέσωμεν πειθόμενοι μὴ τῇ τῶν ἐπαῖόντων δόξῃ, 25
ἄρα βιωτὸν ἡμῖν ἔστι διεφθαρμένου αὐτοῦ; ἔστι δέ

E πού τοῦτο τὸ σῶμα. ἢ οὐχί;

ΚΡ. Ναί.

6 λόγους is given by the Bodl. and three other mss., but om. in others. Bekk. omits it altogether in his text. 11 διόλλυσιν Bekk. 15 I follow the Bodl. and Tüb.: ἡμῶν ἐστὶν ἡ βουλή Bekk. with the old editions.

ΣΩ. Ἄρ' οὖν βιωτὸν ἡμῶν ἐστὶ μετὰ μοχθηροῦ
καὶ διεφθαρμένου σώματος;

ΚΡ. Οὐδαμῶς.

ΣΩ. Ἀλλὰ μετ' ἐκείνου ἄρ' ἡμῶν βιωτὸν διεφθα-
5 μένου, ᾧ τὸ ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνη-
σιν; ἢ φαυλότερον ἡγούμεθα εἶναι τοῦ σώματος ἐκεῖνο,
ὅ,τι ποτ' ἐστὶ τῶν ἡμετέρων, περὶ ὃ ἢ τε ἀδικία καὶ ἡ 48
δικαιοσύνη ἐστίν;

ΚΡ. Οὐδαμῶς.

10 ΣΩ. Ἀλλὰ τιμιώτερον;

ΚΡ. Πολύ γε.

ΣΩ. Οὐκ ἄρα, ὃ βέλτιστε, πάννυ ἡμῶν οὕτω φρον-
τιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ,τι ὁ ἐπαῖτων
περὶ τῶν δικαίων καὶ ἀδίκων, ὁ εἷς, καὶ αὐτῇ ἢ ἀλή-
15 θεια. ὥστε πρῶτον μὲν ταύτῃ οὐκ ὀρθῶς εἰσηγεῖ, εἰση-
γούμενος τῆς τῶν πολλῶν δόξης δεῖν ἡμᾶς φροντίζειν
περὶ τῶν δικαίων καὶ καλῶν καὶ ἀγαθῶν καὶ τῶν ἐναν-
τίων. ἀλλὰ μὲν δὴ, φαίη γ' ἂν τις, οἷοί τ' εἰσὶν ἡμᾶς
οἱ πολλοὶ ἀποκτινύναι;

20 ΚΡ. Δῆλα δὴ καὶ ταῦτα· φαίη γὰρ ἂν, ὃ Σώ-Β
κρατες.

ΣΩ. Ἀληθὴ λέγεις. ἀλλ', ὃ θαυμάσιε, οὗτός τε ὁ
λόγος, ὃν διεληλύθαμεν, ἔμοιγε δοκεῖ ἔτι ὅμοιος εἶναι
τῷ καὶ πρότερον· καὶ τόνδε αὖ σκοπεῖ, εἰ ἔτι μένει
25 ἡμῶν ἢ οὐ, ὅτι οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ
τὸ εὖ ζῆν.

ΚΡ. Ἀλλὰ μένει.

ΣΩ. Τὸ δὲ εὖ καὶ καλῶς καὶ δικαίως ὅτι ταυτόν
ἐστι, μένει ἢ οὐ μένει;

4 ἄρ' Bodl. Tüb.: ἄρα the edd. 13 τί ἐροῦσιν Bodl. Tüb.
with five other mss.: ὃ τι ἐροῦσιν Bekk. 23 ἔτι after δοκεῖ is
given on the authority of the Bodl. and Tüb. and three other mss.,
the others omit it. Madvig Adv. Crit. i p. 369 omits τῷ.

ΚΡ. Μένει.

ΙΧ. ΣΩ. Οὐκ οὖν ἐκ τῶν ὁμολογουμένων τοῦτο
σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι ἐξιέ-
C γαι μὴ ἀφίεντων Ἀθηναίων, ἢ οὐ δίκαιον; καὶ ἐὰν μὲν
φαίνεται δίκαιον, πειρώμεθα, εἰ δὲ μὴ, ἐώμεν. ᾧ δὲ σὺ 5
λέγεις τὰς σκέψεις περὶ τε ἀναλώσεως χρημάτων καὶ
δόξης καὶ παίδων τροφῆς, μὴ ὡς ἀληθῶς ταῦτα, ὧ
Κρίτων, σκέμματα ἢ τῶν ῥαδίως ἀποκτινύντων καὶ
ἀναβιωσκομένων γ' ἂν, εἰ οἱοί τ' ἦσαν, οὐδενὶ ξὺν νῷ,
τούτων τῶν πολλῶν. ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως 10
αἰρεῖ, μὴ οὐδὲν ἄλλο σκεπτέον ἢ ἡ ὕπερ νῦν δὴ ἐλέγο-
μεν, πότερον δίκαια πράξομεν καὶ χρήματα τελούντες
D τούτοις τοῖς ἐμὲ ἐνθένδε ἐξάξουσι καὶ χάριτας, καὶ
αὐτοὶ ἐξαγοντές τε καὶ ἐξαγόμενοι, ἢ τῇ ἀληθείᾳ ἀδική-
σομεν πάντα ταῦτα ποιοῦντες· καὶ φαινόμεθα ἄδικα 15
αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη ὑπολογίζεσθαι οὗτ' εἰ
ἀποθνήσκειν δεῖ παραμένοντας καὶ ἡσυχίαν ἄγοντας,
οὔτε ἄλλο ὅτιοῦν πάσχειν πρὸ τοῦ ἀδικεῖν.

ΚΡ. Καλῶς μὲν μοι δοκεῖς λέγειν, ὦ Σώκρατες,
ὅρα δὲ τί δρῶμεν. 20

ΣΩ. Σκοπῶμεν, ὦ ἡγαθέ, κοινῇ, καὶ εἴ πῃ ἔχεις
ἀντιλέγειν ἐμοῦ λέγοντος, ἀντίλθεγε, καὶ σοι πείσομαι
E εἰ δὲ μὴ, παῦσαι ἤδη, ὦ μακάριε, πολλάκις μοι λέγων
τὸν αὐτὸν λόγον, ὡς χρηρὴ ἐνθένδε ἀκόντων Ἀθηναίων
ἐμὲ ἀπιέναι· ὡς ἐγὼ περὶ πολλοῦ ποιοῦμαι πείσας 25
σε ταῦτα πράττειν, ἀλλὰ μὴ ἄκουτος. ὅρα δὲ δὴ
49 τῆς σκέψεως τὴν ἀρχήν, ἐάν σοι ἱκανῶς λέγηται,
καὶ πειρῶ ἀποκρίνεσθαι τὸ ἐρωτώμενον, ἢ ἂν μά-
λιστα οἷη.

ΚΡ. Ἀλλὰ πειράσομαι. 30

6 ἀναλώσεως χρημάτων Bodl. Tüb.: χρημ. ἀναλ. Bekk. 9 τ'
Bodl., τε Tüb. 15 πάντα ταῦτα Bodl. Tüb., ταῦτα π. the edd.
25 πείσαι σε Bekk. with the mss.: πείσας σε Buttmann.

Χ. ΣΩ. Οὐδενὶ τρόπῳ φαμέν ἐκόντας ἀδικητέον εἶναι, ἢ τινὶ μὲν ἀδικητέον τρόπῳ, τινὶ δὲ οὐ; ἢ οὐδαμῶς τό γε ἀδικεῖν οὔτε ἀγαθὸν οὔτε καλόν, ὥς πολ-
 λάκις ἡμῖν καὶ ἐν τῷ ἔμπροσθεν χρόνῳ ὡμολογήθη
 [ὅπερ καὶ ἄρτι ἐλέγετο] ἢ πᾶσαι ἡμῖν ἐκείναι αἱ 5
 πρόσθεν ὁμολογίαι ἐν ταῖςδε ταῖς ὀλίγαις ἡμέραις
 ἐκκεχυμέναι εἰσὶ, καὶ πάσαι, ὦ Κρίτων, ἄρα τηλικοῖδε
 Β [γέροντες] ἄνδρες πρὸς ἀλλήλους σπουδῇ διαλεγόμενοι
 ἐλάβομεν ἡμᾶς αὐτοὺς παιδῶν οὐδὲν διαφέροντες; ἢ
 παντὸς μᾶλλον οὕτως ἔχει, ὥσπερ τότε ἐλέγετο ἡμῖν, 10
 εἴτε φασὶν οἱ πολλοὶ εἴτε μή, καὶ εἴτε δεῖ ἡμᾶς ἔτι
 τῶνδε χαλεπώτερα πάσχειν εἴτε καὶ πραότερα, ὅμως
 τό γε ἀδικεῖν τῷ ἀδικοῦντι καὶ κακὸν καὶ αἰσχρὸν
 τυγχάνει ὃν παντὶ τρόπῳ; φαμέν ἢ οὐ;

ΚΡ. Φαμέν.

15

ΣΩ. Οὐδαμῶς ἄρα δεῖ ἀδικεῖν.

ΚΡ. Οὐ δῆτα.

ΣΩ. Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν, ὥς οἱ πολ-
 λοι οἴονται, ἐπειδὴ γε οὐδαμῶς δεῖ ἀδικεῖν.

Κ. ΚΡ. Οὐ φαίνεται.

20

ΣΩ. Τί δὲ δῆ; κακουργεῖν δεῖ, ὦ Κρίτων, ἢ οὐ;

ΚΡ. Οὐ δεῖ δῆ που, ὦ Σώκρατες.

ΣΩ. Τί δέ; ἀντικακουργεῖν κακῶς πάσχοντα, ὥς
 οἱ πολλοὶ φασι, δίκαιον ἢ οὐ δίκαιον;

ΚΡ. Οὐδαμῶς.

25

ΣΩ. Τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους τοῦ
 ἀδικεῖν οὐδὲν διαφέρει.

ΚΡ. Ἀληθῆ λέγεις.

ΣΩ. Οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν

5 [ὅπερ καὶ ἄρτι ἐλέγετο] without brackets in Bekk.'s text.
 8 γέροντες bracketed by Halm. 21 Τί δαί δῆ Bekk. and δαί
 seems here also given by the Bqdl.

οὐδένα ἀνθρώπων, οὐδ' ἂν ὅτιοι ἴσῃ πάσῃ ὑπ' αὐτῶν.
καὶ ὅρα, ὦ Κρίτων, ταῦτα καθομολογῶν, ἔπως μὴ D
παρὰ δόξαν ὁμολογήῃς. οἶδα γὰρ ὅτι ὀλίγοις τισὶ
ταῦτα καὶ δοκεῖ καὶ δόξει. οἷς οὖν οὕτω δέδοκται καὶ
5 οἷς μὴ, τούτοις οὐκ ἔστι κοινὴ βουλή, ἀλλ' ἀνάγκη
τούτους ἀλλήλων καταφρονεῖν, ὁρῶντας τὰ ἀλλήλων
βουλευόμενα. σκόπει δὴ οὖν καὶ σὺ εὖ μάλα, πότερον
κοινωνεῖς καὶ ξυνδοκεῖ σοι καὶ ἀρχόμεθα ἐντεῦθεν
βουλευόμενοι, ὥς οὐδέποτε ὀρθῶς ἔχοντος οὔτε τοῦ
10 ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε κακῶς πάσχοντα
ἀμύνεσθαι ἀντιδρῶντα κακῶς· ἢ ἀφίστασαι καὶ οὐ
κοινωνεῖς τῆς ἀρχῆς; ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω E
καὶ νῦν ἔτι δοκεῖ, σοὶ δ' εἴ πῃ ἄλλη δέδοκται, λέγε
καὶ δίδασκε. εἰ δ' ἐμμένεις τοῖς πρόσθεν, τὸ μετὰ
15 τοῦτο ἄκουε.

KP. Ἄλλ' ἐμμένω τε καὶ ξυνδοκεῖ μοι· ἀλλὰ
λέγε.

ΣΩ. Λέγω δὴ αὐτὸ μετὰ τοῦτο, μᾶλλον δ' ἐρωτῶ·
πότερον ἂν αἱ τις ὁμολογήσῃ τῷ δίκαια ὄντα ποιη-
20 τέον ἢ ἐξαπατητέον;

KP. Ποιητέον.

XI. ΣΩ. Ἐκ τούτων δὴ ἄθρει. ἀπιόντες ἐνθένδε
ἡμεῖς μὴ πείσαντες τὴν πόλιν πότερον κακῶς τινας
ποιούμεεν, καὶ ταῦτα οὐς ἡκιστα δεῖ, ἢ οὐ; καὶ ἐμ- 50
25 μένομεν οἷς ὁμολογήσαμεν δίκαιοις οὖσιν ἢ οὐ;

KP. Οὐκ ἔχω, ὦ Σώκратες, ἀποκρίνασθαι πρὸς δ
ἐρωτᾶς· οὐ γὰρ ἐννοῶ.

ΣΩ. Ἄλλ' ὧδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε
εἶτε ἀποδιδράσκειν, εἴθ' ὅπως δεῖ ὀνομάσαι τοῦτο, ἐλ-
30 θόντες οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως ἐπιστάντες
ἔρουντο· εἰπέ μοι, ὦ Σώκратες, τί ἐν νῷ ἔχεις ποιεῖν;
ἄλλο τι ἢ τούτῳ τῷ ἔργῳ, ᾧ ἐπιχειρεῖς, διανοεῖ τοῖς

Β τε νόμους ἡμᾶς ἀπολέσαι καὶ ξύμπασαν τὴν πόλιν
τὸ σὸν μέρος; ἡ δοκεῖ σοι οἷόν τε ἔτι ἐκείνην τὴν
πόλιν εἶναι καὶ μὴ ἀνατετράφθαι, ἐν ᾗ αἱ γεγόμεναι
δίκαι μὴδὲν ἰσχύουσιν, ἀλλ' ὑπὸ ἰδιωτῶν ἄκυροί τε
γίνονται καὶ διαφθείρονται; τί ἐροῦμεν, ὦ Κρίτων, 5
πρὸς ταῦτα καὶ ἄλλα τοιαῦτα; πολλὰ γὰρ ἂν τις ἔχοι,
ἄλλως τε καὶ ῥήτωρ, εἰπεῖν ὑπὲρ τούτου τοῦ νόμου
ἀπολλυμένου, ὅς τὰς δίκας τὰς δικασθείσας προστάτ-
τει κυρίας εἶναι. ἡ ἐροῦμεν πρὸς αὐτοὺς ὅτι ἡδίκηει γὰρ
C ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε; ταῦτα 10
ἡ τί ἐροῦμεν;

ΚΡ. Ταῦτα νῆ Δ', ὦ Σώκρατες.

XII. ΣΩ. Τί οὖν, ἂν εἴπωσιν οἱ νόμοι· ὦ Σώ-
κρατες, ἡ καὶ ταῦτα ὁμολόγητο ἡμῖν τε καὶ σοί, ἡ
ἐμμένειν ταῖς δίκαις αἷς ἂν ἡ πόλις δικάζῃ; εἰ οὖν αὐ- 15
τῶν θαυμάζοιμεν λεγόντων, ἴσως ἂν εἴποιεν ὅτι ὦ Σώ-
κρατες, μὴ θαύμαζε τὰ λεγόμενα, ἀλλ' ἀποκρίνου,
ἐπειδὴ καὶ εἰώθας χρῆσθαι τῷ ἐρωτᾶν τε καὶ ἀποκρί-
D νεσθαι. φέρε γάρ, τί ἐγκαλῶν ἡμῖν καὶ τῇ πόλει ἐπι-
χειρεῖς ἡμᾶς ἀπολλύναι; οὐ πρῶτον μὲν σε ἐγεννήσα- 20
μεν ἡμεῖς, καὶ δι' ἡμῶν ἐλάμβανε τὴν μητέρα σου· ὁ
πατὴρ καὶ ἐφύτευσέ σε; φράσον οὖν, τούτοις ἡμῶν,
τοῖς νόμοις τοῖς περὶ τοὺς γάμους, μέμφει τι ὥς οὐ
καλῶς ἔχουσιν; οὐ μέμφομαι, φαίην ἂν. ἀλλὰ τοῖς
περὶ τὴν τοῦ γενομένου τροφήν τε καὶ παιδείαν, ἐν ᾗ 25
καὶ σὺ ἐπαιδεύθης; ἡ οὐ καλῶς προσέταττον ἡμῶν οἱ
ἐπὶ τούτοις τεταγμένοι νόμοι, παραγγέλλοντες τῷ πα-
E τρι τῷ σὺ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν;

3 ἐν ᾗ ἀν Bekk. : ἀν om. Bodl. m. 1 Tüb., and four other mss.
ἰσχύουσιν only four mss. ἰσχύουσιν Bodl. Tüb. and Bekk. 5
γίνονται καὶ διαφθείρονται Bodl. m. 1, but ο is written above ο in
both words. 19 ἡμῶν τε Bekk. with only two mss. 21 ελαβε
Bekk. : ἐλάμβανε Bodl. Tüb. with four other mss. 27 ἐπὶ τούτοις
Bodl. Tüb. with four other mss. : ἐπὶ τούτῳ Bekk.

καλῶς, φαίην ἄν. εἶεν. ἐπειδὴ δὲ ἐγένου τε καὶ ἐξε-
 τράφης καὶ ἐπαιδεύθης, ἔχouis ἄν εἰπεῖν πρῶτον μὲν ὡς
 οὐχὶ ἡμέτερος ἦσθα καὶ ἔκγονος καὶ δούλος, αὐτός τε
 καὶ οἱ σοὶ πρόγονοι; καὶ εἰ τοῦθ' οὕτως ἔχει, ἄρ' ἐξ
 5 ἴσου οἶε εἶναι σοὶ τὸ δίκαιον καὶ ἡμῖν, καὶ ἅττ' ἄν
 ἡμεῖς σε ἐπιχειρῶμεν ποιεῖν, καὶ σὺ ταῦτα ἀντιποιεῖν
 οἶε δίκαιον εἶναι; ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ
 ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, εἰ σοι ὦν
 ἐτύγχανεν, ὥστε, ἅπερ πάσχοις, ταῦτα καὶ ἀντιποιεῖν,
 10 οὔτε κακῶς ἀκούοντα ἀντιλέγειν οὔτε τυπτόμενον ἀντι- 51
 τύπτειν οὔτε ἄλλα τοιαῦτα πολλά· πρὸς δὲ τὴν πα-
 τρίδα ἄρα καὶ τοὺς νόμους ἐξέσται σοι, ὥστε, ἐάν σε
 ἐπιχειρῶμεν ἡμεῖς ἀπολλύναι δίκαιον ἡγοούμενοι εἶναι,
 καὶ σὺ δὲ ἡμᾶς τοὺς νόμους καὶ τὴν πατρίδα καθ' ὅσον
 15 δύνασαι ἐπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις ταῦτα
 ποιῶν δίκαια πράττειν, ὃ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπι-
 μελόμενος; ἢ οὕτως εἰ σοφός, ὥστε λέλθῃ σε ὅτι μη-
 τρός τε καὶ πατρός καὶ τῶν ἄλλων προσγόνων ἀπάντων
 τιμιώτερόν ἐστιν ἢ πατρίς καὶ σεμνότερον καὶ ἀγιώτε-
 20 ρον καὶ ἐν μείζονι μοίρᾳ καὶ παρὰ θεοῖς καὶ παρ' ἀν- B
 θρώποις τοῖς νοῦν ἔχουσι, καὶ σέβεσθαι δεῖ καὶ μᾶλ-
 λον ὑπέκειν καὶ θωπεύειν πατρίδα χαλεπαίνουσιν ἢ
 πατέρα, καὶ ἢ πείθειν ἢ ποιεῖν ἃ ἄν κελεύῃ, καὶ πά-
 σχειν, ἐάν τι προστάτῃ παθεῖν, ἡσυχίαν ἄγοντα, ἐάν
 25 τε τύπτεσθαι ἐάν τε δέισθαι, ἐάν τε εἰς πόλεμον ᾗγη
 τρωθῇσόμενον ἢ ἀποθανούμενον, ποιητέον ταῦτα, καὶ
 τὸ δίκαιον οὕτως ἔχει, καὶ οὐχὶ ὑπείκτεον οὐδὲ ἀναχω-
 ρητέον οὐδὲ λειπτέον τὴν τάξιν, ἀλλὰ καὶ ἐν πολέμῳ

1 ἐγένου τε Bekk.: τε om. by the Zürich editors and Hermann; but the Bodl. and Tüb. have τε. 6 σὺ only two mss. (see exeg. note): σοὶ Bekk. with the Bodl. Tüb. and most other mss.

19 τιμιώτερόν ἐστι πατρίς Bekk. against the Bodl. Tüb. and three other mss.

Κ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἂν κελεύῃ
 ἡ πόλις καὶ ἡ πατρίς, ἡ πείθειν αὐτὴν ἢ τὸ δίκαιον
 πέφυκε, βιάζεσθαι δὲ οὐχ ὅσιον οὔτε μητέρα οὔτε πα-
 τέρα, πολὺ δὲ τούτων ἔτι ἤττον τὴν πατρίδα; τί φήσο-
 μεν πρὸς ταῦτα, ὦ Κρίτων; ἀληθὴ λέγειν τοὺς νόμους 5
 ἢ οὐ;

ΚΡ. Ἔμοιγε δοκεῖ.

XIII. ΣΩ. Σκόπει τοίνυν, ὦ Σώκρατες, φαῖεν ἂν
 ἴσως οἱ νόμοι, εἰ ἡμεῖς ταῦτα ἀληθὴ λέγομεν, ὅτι οὐ
 δίκαια ἡμᾶς ἐπιχειρεῖς δρᾶν ἂν νῦν ἐπιχειρεῖς. ἡμεῖς 10
 γάρ σε γεννήσαντες, ἐκθρέψαντες, παιδεύσαντες, μετα-
 D δόντες ἀπάντων ὧν οἱοί τ' ἦμεν καλῶν σοὶ καὶ τοῖς
 ἄλλοις πᾶσι πολίταις, ὅμως προαγορεύομεν τῷ ἐξου-
 σίαν πεποιηκέναι Ἀθηναίων τῷ βουλομένῳ, ἐπειδὴν
 δοκιμασθῇ καὶ ἴδῃ τὰ ἐν τῇ πόλει πράγματα καὶ ἡμᾶς 15
 τοὺς νόμους, ᾧ ἂν μὴ ἀρέσκωμεν ἡμεῖς, ἐξεῖναι λα-
 βόντα τὰ αὐτοῦ ἀπιέναι ὅποι ἂν βούληται. καὶ οὐδεὶς
 ἡμῶν τῶν νόμων ἐμποδῶν ἐστίν οὐδ' ἀπαγορεύει, ἐάν
 E τέ τις βούληται ὑμῶν εἰς ἀποικίαν ἵεναι, εἰ μὴ ἀρέ-
 σκομεν ἡμεῖς τε καὶ ἡ πόλις, ἐάν τε μετοικεῖν ἄλλοσέ 20
 ποι ἔλθῶν, ἵεναι ἐκεῖσε ὅποι ἂν βούληται, ἔχοντα τὰ
 αὐτοῦ. ὅς δ' ἂν ὑμῶν παραμείνῃ, ὁρῶν ὃν τρόπον ἡμεῖς
 τάς τε δίκας δικάζομεν καὶ τᾶλλα τὴν πόλιν διοικου-
 μεν, ἤδη φαμέν τοῦτον ὁμολογηκέναι ἔργῳ ἡμῖν ἂν
 ἡμεῖς κελεύωμεν ποιήσῃν ταῦτα, καὶ τὸν μὴ πειθόμε- 25
 νον τριχῇ φαμέν ἀδικεῖν, ὅτι τε γεννηταῖς οὖσιν ἡμῖν
 οὐ πείθεται, καὶ ἵτι τροφεύσι, καὶ οἱ ὁμολογήσας
 ἡμῖν πείθεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ
 52 καλῶς τι ποιούμεν, προτιθέντων ἡμῶν καὶ οὐκ ἀγρίως

3 & Bodl. Tüb., & the edd. 12 *sol te* Bekk., but *te* is
 om. in Bodl. Tüb., and five other mss. 20 *ἀρέσκομεν* Mad-
 vig Adv. Crit. i. p. 370: *ἀρέσκομεν* the mss. and edd. 26 *γεν-*
νήταις Bekk.: see exeg. note. 28 *ἡμῶν* Tüb. Bodl. m. 1: *ἡ*
μῶν Bodl. m. 2 and so also Bekk. *πείσεσθαι* Madvig Adv. Crit.
 i. p. 370.

ἵπιταττόντων ποιεῖν ἃ ἂν κελεύωμεν, ἀλλὰ ἐφίεντων
δυοῦν θάτερα, ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων οὐδέτερα
ποιεῖ.

XIV. Ταύταις δὴ φάμεν καὶ σέ, ὦ Σώκρατες, ταῖς
5 αἰτίαῖς ἐνέξεσθαι, εἶπερ ποιήσεις ἃ ἐπινοεῖς, καὶ οὐχ
ἡκιστα Ἀθηναίων σέ, ἀλλ' ἐν τοῖς μάλιστα. εἰ οὖν
ἐγὼ εἴποιμι· διὰ τί δὴ; ἴσως ἂν μου δικαίως καθά-
πτωιτο λέγοντες, ὅτι ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ
αὐτοῖς ὁμολογηκῶς τυγχάνω ταύτην τὴν ὁμολογίαν.
10 φαῖεν γάρ ἂν ὅτι ὦ Σώκρατες, μεγάλη ἡμῶν τούτων B
τεκμήριά ἐστιν, ὅτι σοι καὶ ἡμεῖς ἡρέσκομεν καὶ ἡ
πολις· οὐ γὰρ ἂν ποτε τῶν ἄλλων Ἀθηναίων ἀπάντων
διαφερόντως ἐν αὐτῇ ἐπεδήμεις, εἰ μὴ σοι διαφερόντως
ἡρεσκε, καὶ οὐτ' ἐπὶ θεωρίαν πώποτ' ἐκ τῆς πόλεως
15 ἐξηλθες, ὅτι μὴ ἅπαξ εἰς Ἴσθμόν, οὔτε ἄλλοσε οὐδα-
μόσε, εἰ μὴ ποι στρατευσόμενος, οὔτε ἄλλην ἀποδη-
μίαν ἐποιήσω πώποτε, ὥσπερ οἱ ἄλλοι ἄνθρωποι, οὐδ'
ἐπιθυμία σε ἄλλης πόλεως οὐδὲ ἄλλων νόμων ἔλαβεν
εἰδέναι, ἀλλὰ ἡμεῖς σοι ἱκανοὶ ἡμεν καὶ ἡ ἡμετέρα
20 πόλις· οἴτω σφόδρα ἡμᾶς ἡροῦ, καὶ ὁμολόγεις καθ' C
ἡμᾶς πολιτεύεσθαι, τά τε ἄλλα καὶ παιδας ἐν αὐτῇ
ἐποιήσω, ὡς ἀρεσκούσης σοι τῆς πόλεως. ἔτι τοίνυν ἐν
αὐτῇ τῇ δίκῃ ἐξῆν σοι φυγῆς τιμήσασθαι, εἰ ἐβούλου,
καὶ ὅπερ νῦν ἀκούσης τῆς πόλεως ἐπιχειρεῖς, τότε
25 ἐκούσης ποιῆσαι. σὺ δὲ τότε μὲν ἐκαλλωπίζου ὡς οὐκ
ἀγανακτῶν, εἰ δέοι τεθνάναι σε, ἀλλὰ ἡροῦ, ὡς ἐφησθα,
πρὸ τῆς φυγῆς θάνατον· νῦν δὲ οὐτ' ἐκείνους τοὺς λό-
γους αἰσχύνει, οὔτε ἡμῶν τῶν νόμων ἐντρέπει, ἐπιχει-
ρῶν διαφθεῖραι, πράττεῖς τε ἅπερ ἂν δοῦλος φαυλό- D

2 *δοῦν* Bodl. Tüb. and most mss.: *δοῦν* Bekk. with only one
ms. 14 *πώποτ'* Bodl. Tüb., *πώποτε* the edd. 15 *δ, τι μὴ ἀπαξ*
εἰς Ἴσθμόν om. in the Tüb., supplied in the marg. Bodl. (with the
omission of *eis*). Other mss. contain them and they appear to be
necessary for the text. 17 *ἐποιήσω ἀποδημίαν* Bekk. 18 *οὐδὲ*
Bodl. Tüb. 26 *ἀλλὰ* Bodl. Tüb., *ἀλλ'* the edd. 29 *δοῦλος δ*

τατος πράξειεν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ τὰς
 ξυνθήκας τε καὶ τὰς ὁμολογίας, καθ' ἃς ἡμῖν ξυνέθου
 πολιτεύεσθαι. πρῶτον μὲν οὖν ἡμῖν τοῦτ' αὐτὸ ἀπό-
 κριuai, εἰ ἀληθῇ λέγομεν φάσκοντές σε ὁμολογηκέναι
 πολιτεύεσθαι καθ' ἡμᾶς ἔργῳ, ἀλλ' οὐ λόγῳ, ἢ οὐκ 5
 ἀληθῇ. τί φῶμεν πρὸς ταῦτα, ὦ Κρίτων; ἄλλο τι ἢ
 ὁμολογῶμεν;

ΚΡ. Ἀνάγκη, ὦ Σώκρατες.

ΣΩ. Ἄλλο τι οὖν, ἂν φαῖεν, ἢ ξυνθήκας τὰς πρὸς
 Ε ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις, οὐχ ὑπ' ἀνάγκης 10
 ὁμολογήσας οὐδὲ ἀπατηθεὶς οὐδὲ ἐν ὀλίγῳ χρόνῳ
 ἀναγκασθεὶς βουλεύσασθαι, ἀλλ' ἐν ἔτεσιν ἐβδομή-
 κοντα, ἐν οἷς ἐξῆν σοι ἀπιέναι, εἰ μὴ ἡρέσκομεν ἡμεῖς
 μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι. σὺ δὲ
 οὔτε Λακεδαιμόνα προηροῦ οὔτε Κρήτην, ἃς δὴ ἐκάσ- 15
 τοτε φῆς εὐνομεῖσθαι, οὔτε ἄλλην οὐδεμίαν τῶν Ἑλ-
 53 ληνιδῶν πόλεων οὐδὲ τῶν βαρβαρικῶν, ἀλλὰ ἐλάττω
 ἐξ αὐτῆς ἀπεδήμησας ἢ οἱ χωλοὶ τε καὶ τυφλοὶ καὶ
 οἱ ἄλλοι ἀνάπηροι· οὕτω σοι διαφερόντως τῶν ἄλλων
 Ἀθηναίων ἤρεσκεν ἢ πόλις τε καὶ οἱ νόμοι ἡμεῖς δῆλον 20
 ὅτι· τίτι γὰρ ἂν πόλις ἀρέσκοι ἄνευ νόμων; νῦν δὲ δὴ
 οὐκ ἐμμένεις τοῖς ὁμολογημένοις; ἐὰν ἡμῖν γε πείθῃ, ὦ
 Σώκρατες· καὶ οὐ καταγέλαστός γε ἔσει ἐκ τῆς πόλεως
 ἐξελθών.

ΧV. Σκόπει γὰρ δὴ, ταῦτα παραβὰς καὶ ἐξαμαρ- 25
 τάνων τι τούτων τί ἀγαθὸν ἐργάσει σαυτὸν ἢ τοὺς
 Β ἐπιτιγδέλους τοὺς σαυτοῦ. ὅτι μὲν γὰρ κινδυνεύουσσί
 γέ σου οἱ ἐπιτήδειοι καὶ αὐτοὶ φεύγειν καὶ στερηθῆναι

φ. Bekk. against the Bodl. Tüb. and six other mss. 17 ἀλλ' Bekk., ἀλλὰ Bodl. Tüb. 20 ἡμεῖς οἱ νόμοι Bekk. with the Bodl. Tüb.: οἱ νόμοι ἡμεῖς the Zürich editors with four mss.: cf. p. 51, 1. 22 ἐμμενείς Bekk. with the Bodl. m. 2, ἐμμένεις m. 1. 25 ἐξαμαρτάνων Bodl. Tüb. with four other mss.: ἐξαμαρτάνων Bekk.

- τῆς πόλεως ἢ τὴν οὐσίαν ἀπολέσαι, σχεδόν τι δῆλον αὐτὸς δὲ πρῶτον μὲν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μέγαράδε—εὐνομούνται γὰρ ἀμφοτέραι—πολέμιος ἦξεις, ὃ Σώκρατες, τῇ τοῦ-
 5 των πολιτείᾳ, καὶ ὅσοι περ κήδονται τῶν αὐτῶν πόλεων, ὑποβλέψονται σε διαφθορέα ἡγούμενοι τῶν νόμων, καὶ βεβαιώσεις τοῖς δικασταῖς τὴν δόξαν, ὥστε δοκεῖν ὀρθῶς τὴν δίκην δικάσαι· ὅστις γὰρ C νόμων διαφθορεὺς ἐστὶ, σφόδρα πονεῖ δόξειεν ἂν νέον
 10 γε καὶ ἀνόητων ἀνθρώπων διαφθορεὺς εἶναι. πότερον οὖν φεῦξαι τὰς τε εὐνομούμενας πόλεις καὶ τῶν ἀνδρῶν τοὺς κοσμιωτάτους; καὶ τοῦτο ποιοῦντι ἄρα ἄξιόν σοι ζῆν ἔσται; ἢ πλησιάζεις τούτοις καὶ ἀναισχυντήσεις διαλεγόμενος—τίνας λόγους, ὃ Σώκρατες;
 15 ἢ οὐσπερ ἐνθάδε, ὡς ἡ ἀρετὴ καὶ ἡ δικαιοσύνη πλείστου ἄξιον τοῖς ἀνθρώποις καὶ τὰ νόμιμα καὶ οἱ νόμοι; καὶ οὐκ οἶμι ἀσχημον ἂν φανείσθαι τὸ τοῦ D Σωκράτους πρᾶγμα; οἶεσθαί γε χρή. ἀλλ' ἐκ μὲν τούτων τῶν τόπων ἀπαρεῖς, ἦξεις δὲ εἰς Θετταλίαν
 20 παρὰ τοὺς ξένους τοὺς Κρίτωνος· ἐκεῖ γὰρ δὴ πλείστη ἀταξία καὶ ἀκολασία, καὶ ἴσως ἂν ἡδέως σου ἀκούοιεν ὡς γελοίως ἐκ τοῦ δεσποτηρίου ἀπεδίδρασκες σκευὴν τέ τινα περιθέμενος, ἢ διφθέραν λαβὼν ἢ ἄλλα οἷα δὴ εἰώθασιν ἐνσκευάζεσθαι οἱ ἀποδιδράσκοντες, καὶ τὸ
 25 σχῆμα τὸ σαυτοῦ καταλλάξας· ὅτι δὲ γέρων ἀνὴρ σμικροῦ χρόνου τῷ βίῳ λοιποῦ ὄντος, ὡς τὸ εἰκός, E ἐτόλμησας οἷτω αἰσχροῦς ἐπιθυμῆναι ζῆν, νόμους τοὺς μεγίστους παραβάς, οὐδεὶς δὲ ἐρεῖ; ἴσως, ἂν μὴ τινα λυπηῖς· εἰ δὲ μή, ἀκούσει, ὃ Σώκρατες, πολλὰ καὶ
 30 ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ βιώσει πάντας ἀν-

17 *ἀν* is in the Bodl. and Tüb., and in four other mss.
 25 καταλλάξας Bodl. Tüb., but the first ms. gives μεταλλ. in the margin, μεταλλ. the edd. 27 αἰσχροῦς Bodl. Tüb.: but the first ms. gives the common reading γλίσχρωι in the margin.

θρώπους καὶ δουλεύων· τί ποιῶν ἢ εὐωχούμενος [ἐν
Θετταλίᾳ], ὥσπερ ἐπὶ δεῖπνον ἀποδεδημηκῶς εἰς Θετ-
ταλίαν; λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ
54 τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; ἀλλὰ δὴ τῶν
παίδων ἕνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ 5
παιδεύσῃς; τί δέ; εἰς Θετταλίαν αὐτοὺς ἀγαγὼν
θρέψῃς τε καὶ παιδεύσεις, ξένους ποιήσας, ἵνα καὶ
τοῦτό [σου] ἀπολαύσωσιν; ἢ τοῦτο μὲν οὐ, αὐτοῦ δὲ
τρεφόμενοι σου ζῶντος βέλτιον θρέφονται καὶ παιδεύ-
σονται, μὴ ξυνόντος σου αὐτοῖς; οἱ γὰρ ἐπιτηδεῖοι 10
οἱ σοὶ ἐπιμελήσονται αὐτῶν. ὅτερον ἂν εἰς Θεττα-
λίαν ἀποδημήσῃς, ἐπιμελήσονται, ἂν δὲ εἰς Ἄιδου
B ἀποδημήσῃς, οὐχὶ ἐπιμελήσονται; εἴπερ γέ τι ὄφελος
αὐτῶν ἐστί τῶν σοι φασκόντων ἐπιτηδείων εἶναι, οἷεσθαί
γε χρή.

15

XVI. Ἄλλ', ὦ Σάκρατες, πειθόμενος ἡμῖν τοῖς
σοῖς τροφεῦσι μῆτε παῖδας περὶ πλείονος ποιοῦ μῆτε
τὸ ζῆν μῆτε ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἵνα εἰς Ἄιδου
ἐλθὼν ἔχῃς πάντα ταῦτα ἀπολογήσασθαι τοῖς ἐκεῖ
ἄρχουσιν οὔτε γὰρ ἐνθάδε σοι φαίνεται ταῦτα πράτ- 20
τοντι ἄμεινον εἶναι οὐδὲ δικαιότερον οὐδὲ ὀσιώτερον,
οὐδὲ ἄλλῃ τῶν σῶν οὐδενί, οὔτε ἐκεῖσε ἀφικομένῳ
ἄμεινον ἔσται. ἀλλὰ νῦν μὲν ἡδικομένος ἄπει, ἂν
ἀπίης, οὐχ ὑφ' ἡμῶν τῶν νόμων ἀλλὰ ὑπὸ ἀνθρώπων
C ἂν δὲ ἐξέλθῃς οὕτως αἰσχροῶς ἀνταδικήσας τε καὶ 25
ἀντικαουργήσας, τὰς σαυτοῦ ὁμολογίας τε καὶ ξυνθή-
κας τὰς πρὸς ἡμᾶς παραβὰς καὶ κακὰ ἐργασάμενος
τούτους οὓς ἤκιστα ἔδει, σαυτόν τε καὶ φίλους καὶ
πατρίδα καὶ ἡμᾶς, ἡμεῖς τέ σοι χαλεπανοῦμεν ζῶντι,
καὶ ἐκεῖ οἱ ἡμέτεροι ἀδελφοὶ οἱ ἐν Ἄιδου νόμοι οὐκ 30

1 ἐν Θετταλίᾳ bracketed by Buttmann. 6 δὲ Tüb. and in the Bodl. δαί is merely a correction, as it is in so many cases. 8 σου om. Bodl. Tüb., but given by most other mss. 11 αὐτῶν; Bekk. ἂν μὲν Bekk.: μὲν om. Bodl. Tüb. and five other mss. 19 πάντα ταῦτα Bodl. Tüb., ταῦτα πάντα the edd. 24 ἀλλὰ ὑπὸ Bodl. Tüb., ἀλλ' ὑπ' the edd.

πατρίδα καὶ ἡμᾶς, ἡμεῖς τέ σοι χαλεπανοῦμεν ζῶντι,
καὶ ἐκεῖ οἱ ἡμέτεροι ἀδελφοὶ οἱ ἐν Ἀίδου νόμοι οὐκ
εὐμενῶς σε ὑποδέχονται, εἰδότες ὅτι καὶ ἡμᾶς ἐπεχεί-
ρησας ἀπολέσαι τὸ σὺν μέρος. ἀλλὰ μὴ σε πείσῃ
5 Κρίτων ποιεῖν ἃ λέγει μᾶλλον ἢ ἡμεῖς. D

XVII Ταῦτα, ὦ φίλε ἐταῖρε Κρίτων, εὖ ἴσθι ὅτι
ἐγὼ δοκῶ ἀκούειν, ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν
δοκοῦσιν ἀκούειν, καὶ ἐν ἐμοὶ αὕτη ἡ ἡχὴ τούτων τῶν
λόγων βομβεῖ καὶ ποιεῖ μὴ δύνασθαι τῶν ἄλλων ἀκού-
10 εῖν· ἀλλὰ ἴσθι, ὅσα γε τὰ νῦν ἐμοὶ δοκοῦντα, ἐὰν λέγῃς
παρὰ ταῦτα, μάτην ἐρεῖς. ὅμως μέντοι εἰ τι οἶει πλεον
ποιήσῃ, λέγε.

ΚΡ. Ἄλλ', ὦ Σώκρατες, οὐκ ἔχω λέγειν.

ΣΩ. Ἐὰ τοίνυν, ὦ Κρίτων, καὶ πράττωμεν ταύτη, E
ἐπειδὴ ταύτη ὁ θεὸς ὑφηγεῖται.

10 *ἐάν τι* Bekk. with most mss. : but *τι* om. Bodl. Tüb. In the Bodl. *ὥς* is added above the line before *ἐάν*.

NOTES

ON

THE APOLOGY.

INTRODUCTORY NOTICE.

SOCRATES' death took place in the month of May 899 B.C., when he was more than 70 years of age (Apol. 17 D. Crito 52 E). The interval between the trial and his death was very long, thirty days altogether. The indictment against Socrates was as follows: 'Socrates is guilty of crime, first for not worshipping the gods whom the city worships, but introducing new divinities of his own; next, for corrupting the youth. The penalty due is death.'

The accusers of Socrates were three: Meletus, Anytus, and Lyco: see espec. Apol. 23 E. Meletus is also mentioned by Plato in the Euthyphro 2 BC as *ἄνθρωπος νέος καὶ ἀγνὸς, τετρανόθριξ καὶ οὐ πᾶν εὐγένειος, ἐπίγρυπος δέ*, and in the Apology also Socr. speaks of him as an insignificant young man. Meletus, however, presented the indictment which was hung up in the portico before the office of the *ἄρχων βασιλεύς* (hence *περὶ τὴν τοῦ βασιλέως στοδὴν* Euth. 2 A). According to the Schol. on Apol. 18, Meletus was *τραγῳδίας φαῦλος ποιητής*, a statement also made by the Schol. on Aristoph. Frogs 1802: but it seems certain that we have here an error on the part of the Scholiasts who were led by Plato's words *ὑπὲρ τῶν ποιητῶν ἀχθόμενος* to identify the accuser of Socr. with the poet mentioned by Aristophanes l.c., where he says that Euripides borrowed a good deal of his poetry—though this identification is absolutely impossible on account of the difference of time, as the Meletus mentioned by Aristoph. could not have been a young man in 899, even supposing that he was still alive. We know nothing more about Meletus the accuser of Socr. from other sources, but it is possible that he was the son of the Meletus mentioned by Arist., in which case we should also gain an explanation of the

motive which Plato assigns for his share in the indictment of Socrates.

The most influential of the trio was Anytus, a rich *βυροδέτης*, i. e. a leather-seller, who is said to have been more especially incensed against Socr. by the presumption with which the philosopher had ventured to dissuade him from bringing up his son to his own trade, as the young man had manifested much interest in philosophical speculation and conversation. No doubt Anytus hated Socrates above all as a 'corrupter of youth.' Anytus was rich, but had been exiled under the Thirty, and, like so many other patriotic citizens, suffered great loss of property. He had then taken a prominent part in the expulsion of the Thirty, and was at the time of the trial of Socrates one of the leading men in Athens¹. Socrates' interference in his plans with respect to his son may have been all the more galling to him, as his previous losses must have made him anxious that his son also should contribute his share towards the restoration of the family fortunes. Anytus must have classed Socr. with the Sophists, and his opinion of them may be gathered from Plato *Meno* 91 B, where Socr. says *οἷσα δέηπον καὶ σὺ εἶς οὗτοι εἰσὶν οἶον οἱ ἄνθρωποι καλοῦσι σοφιστὰς*, and Anytus answers *Ἡράκλεις, εὐφήμεϊ, ὦ Σώκρατες· μηδένα τῶν συγγενῶν μήτε οἰκείων μήτε φίλων μήτε ἀστῶν μήτε ξένων, τοιαύτη μανία λάβοι ὥστε παρὰ τοῦτους ἐλθόντα λωβηθῆναι, ἐπεὶ οὗτοι γε φανερά ἐστι λῶβητε καὶ διαφθορά τῶν συγγενόμενων*.

But besides this personal motive, Anytus no doubt bore also a political grudge to Socr. Anytus was, it has been seen, a republican, and, as he had suffered for his cause, he was no doubt a radical. Now Socrates did not abstain from criticising the laws and government of Athens with the greatest candour, and even went so far as to admire the Spartan and Cretan institutions: see esp. *Crito* 52 x. 53 a. It is quite certain that, to a great extent, Socr. was blamed by the democrats for the misdeeds of Critias who (as they said) had been his pupil, and at all events had been much in the society of Socr. when a young man—Xenophon says in order to acquire an argumentative facility which might be serviceable to his political ambition. But Critias had been the chief author of all the cruelties and spoliation perpetrated by the Thirty, and the fact is that Socr. shared the odium which attached to the name of Critias. In another of his 'pupils' (I keep this appellation though Socr. himself would reject it) Socr. had been singularly unfortunate, viz. in Alcibiades, whose rashness had done much to accomplish the great downfall which resulted to Athens from the Peloponnesian war.

Considering all these circumstances (which we can here only slightly touch upon, though they could scarcely be exhausted in a

¹ See Frohberger's note on *Lysias*, Vol. i. p. 160.

copious treatise) it is not surprising to learn from Xenophon (Mem. 1, 2, 9) that it was the general belief in Athens that Soer. 'excited the young men to despise the established constitution and to become lawless and violent in their conduct.'

The displeasure which Meletus felt against Soer. in the interest of the poets may be easily accounted for when we read the corresponding passage in the Apology, and recollect the fact that Soer. is said to have been fond of citing the worst passages of great poets in confirmation of theories particularly disagreeable to the taste of an Athenian, e.g. inferring from some lines of the second book of the *Iliad* that Homer praised the application of stripes to poor men and the common people (Xen. Mem. 1, 2, 56—59).

As for Lyco, the third accuser of Soer., we know about him perhaps even less than about Meletus. Diogenes Laërt. (2, 88) says that he was a demagogue, and from Plato we learn that he was a *ρήτωρ*—of what kind, may be gathered from our note on Apol. 23 π. Socrates himself ascribes the success of the accusation to Anytus and Lyco (Apol. 86 a), and the latter must therefore have been of much service in conducting the trial.

The cause of Soer. was what was technically styled *δύω τιμητός*, i.e. after the defendant was pronounced guilty by the judges, the punishment for his offence was left to them to fix: but both the prosecutor and the defendant were called upon to propose such a punishment (*τιμάζειν*) as they considered fit for the offence. The punishment proposed by Meletus was death—the one proposed by Socrates may be learnt from the Apology.

The trial of Soer. was conducted before the *ἡλιασταί*: on their number see note on Apol. 86 a.

As for the defence of Soer., the reader is advised to study the Apology and the logical analysis of it which we subjoin: in general it may be said that the Apology, if not an exact reproduction of the speech made by Soer. at his trial, is doubtless an imitation of it so far as Plato's memory and own individuality (though this appears here entirely merged in the person of the *historical* Soer., while in Plato's other writings we generally have an *ideal* Soer.) enabled him to put down the arguments and expressions used by his master on that memorable occasion. This, at least, is the view taken by Mr Grote, *History of Greece*, 6, 107, to whose chapter on Socrates it seems desirable to direct the attention of the student after he has fully mastered the Apology, Crito, and Phædo.

LOGICAL ANALYSIS OF THE APOLOGY.

ΗΠΟΟΙΜΙΟΝ (*exordium*) 17—18 A: discarding all the usual rhetorical embellishments, Socr. is going to address the judges in simple homely words and say nothing but the truth; at the same time he begs a favourable attention to this unusual kind of speech.

ΗΠΟΘΕΣΙΣ (*propositio*) 18 B—19 A: Socr. has to refute a double kind of accusation, viz., besides the one brought against him by Meletus, the popular prejudice raised against him and kept up by the charges of his enemies.

ΗΙΣΤΙΣ (*confutatio*) 19 B—27 B in two parts, and first (—24 A) the misrepresentations mentioned in the second place are shown to be entirely without foundation, and the difference between Socr. and the Sophists is pointed out. The origin of these accusations is found in the annoyance created to many citizens by Socrates' habit of examining into their knowledge, and the zeal of his disciples who imitate this proceeding; but Socr. himself feels obliged to do so in consequence of an oracle of Apollo. To revenge themselves on Socr. these persons lay upon him the same blame as justly applies to the Sophists.

The second part (24 B—27 B) contains the actual refutation of the charge brought by Meletus, Anytus, and Lyco, and this charge being twofold, the defence also is subdivided into two parts.

(a) Socr. shows that Meletus knows nothing of the art of education. If Socr. corrupts the youth it is necessary that he should do so either intentionally or unintentionally: the first he certainly does not, as only a madman could act so, it being the interest of all to live in a state composed of good citizens rather than of bad ones; if the latter be the case, Meletus ought to have spoken to Socr. privately and not have treated his ignorance as a crime.

(b) As to the charge of introducing new divinities in the place of those worshipped by the city, Socr. shows that Meletus seems here to contradict himself, as the assumption of a *daemonium* implies also a belief in the existence of gods.

ΗΑΡΕΚΒΑΣΙΣ (*egressio* or *degressio*) 27 B—34 B. In spite of all these arguments Socr. feels nearly certain that he will be pronounced guilty, not so much on account of the charge now brought against him by Meletus, as in consequence of the general hatred against him. Yet he does not regret his previous doings, as his conscience assures him that he has been doing right, and accomplishing the mission entrusted to him by God. The fear of death shall not deter him from doing his duty, and if

he were now released on the condition never to 'teach' any more, he would refuse to accept life on these terms, as he knows he could not fulfil them. But should the Athenians sentence him to death, they will thereby deprive themselves of a monitor such as the gods will not again vouchsafe to their city. That Socr. was fulfilling a divine mission appears also from his poverty, which is caused by his postponing all domestic interests to his vocation of being a public monitor to the citizens. Socr. then adds a few words about his public life, and shows that there too he always intrepidly adhered to the principles of justice and honesty, even so as to brave the rage of a mob and the fury of the Thirty. Lastly, Socr. maintains that he is not responsible for the ill-deeds of some of those who used to be in his society and are called his pupils, as he himself never professed to teach them anything. Nor (says he) has anyone of the young men who were with him ever charged Socr. with corrupting him, nor have their parents or relatives done so; on the contrary many are now present at the trial, ready to help and support Socr. in any way they can.

ΕΠΙΛΟΓΟΣ (*peroratio*) 84 c—35 x. Contrary to the common habit of moving the judges to compassion in order to obtain a lenient verdict, Socr. says that he will do nothing of the kind as this would be equal to inducing the judges to violate their oath.

The *second* part of the Apology requires no rhetorical disposition. Socr. confesses not to be surprised at the result of the trial: as to the *τιμῶν* which he is now called upon to fix, he declares that he deserves the honour of dining in the prytaneum, if indeed he must justly estimate his own deserts. But he will yield to his friends so far as to offer to pay a fine which he is able to set down at 30 minae, his friends being ready to become securities for this sum, which would be above the means of Socr. himself.

The *third* part is first addressed to those of the judges who voted for death, and to them Socr. predicts that they will soon repent of their injustice. Then, turning to those who voted in favour of him, he joyfully proves to them that he neither expects death like a coward, nor looks upon it as an evil. A last request Socr. has to address to his judges, that, should his sons ever prefer riches to virtue and think themselves wise without being so, they may be corrected and put right in the same manner as Socr. himself used to act towards the Athenians.

Ch. I. p. 1, 1 The antithesis of *ὁμῆς* and *ἐγὼ δέ* would lead us to expect *δ, τι ὁμῆς μὲν* instead of *δ, τι μὲν ὁμῆς*, but the position of *μὲν* in the first clause is due to the fact of the whole sentence being placed in opposition to the second clause, in consequence of which the antithesis between the two pronouns becomes less emphatic than it would be otherwise.—*ὦ ἄνδρες Ἀθηναῖοι*: this address occurs again and again in the *Apology*, Socrates intentionally avoiding the usual form of address towards his judges (*ἡλιασταί*): see 40 A, where he gives his reason for calling them *ἄνδρες δικασταί* for the first time in the whole speech.—*πενόνθατε* is here construed with *ὑπό*, because it has the same sense as a passive verb, e.g. *διατέθεισθε*. In the same way we find in Xenophon *οἱ ὑπὸ τῶν θεῶν κείμενοι νόμοι*, i. e. *οἱ ὑπὸ τῶν θεῶν τεθειμένοι νόμοι* (but *διατέθειμαι* and *τεθειμένοι* are not Attic in this sense), and in the best writers the constr. *ἀποθανεῖν ὑπό τινος* = *ἀποκρίνεσθαι ὑπό τινος*, etc. 2 *ἐγὼ δ' οὖν*, 'I at least.' There is another reading *ἐγὼ γ' οὖν*; if we adopt this the apodosis would commence with *μάλιστα δέ*, but 'at least' is already expressed by *οὖν*. *καὶ αὐτός*, 'even myself,' hence draw an inference as to what may have happened to you. 3 *ὑπ' αὐτῶν*, 'by their agency:' again *ἐπελαθόμεν*, though in the middle voice, implies a passive meaning, 'I was made forgetful.' *ὀλίγου* = *ὀλίγου δεῖν* 22 A. *ὀλίγου ἐπελαθόμεν* states the fact, like the Latin *prope oblitus sum*, not *essem*. 4 *πιθανῶς*, 'apte ad persuadendum:' plausible, a very different thing from *ἀληθές*, which is directly subjoined.—*ὥς ἔπος εἰπεῖν*, 'as it were,' i. e. not *ἀκριβεῖ λόγῳ* (going into detail): so we have also *ὥς εἰπεῖν* alone in Thucydides, and Mem. Socr. 3, 8, 10, *αἷς συνελόντι εἰπεῖν*. Both *ἀληθές* and *οὐδέν* are so placed as to make them very emphatic. 5 *αὐτῶν ἐν ἐθαύμασα τῶν πολλῶν ὧν ἐψεύσαντο τοῦτο*, 'I admired them in this one of the many lies which they adduced:' *αὐτῶν* is from *αὐτός*, and the genitive stands according to the common construction of *θαυμάζω* (*θαυμάζω σου τὴν ἀρετὴν* or *θαυμάζω σε τῆς ἀρετῆς*); *τοῦτο* is the exegesis of *ἐν*, and *τῶν πολλῶν* is the partitive genitive, to which *ὧν* is joined in accordance with the well-known figure of attraction (instead of *δ*). 6 *χρή*, though the reading of only some mss. of the second order, is yet preferable to *χρήν* which is given by the best mss., as *χρήν* εὐλ. would mean 'you ought to be on your guard,' meaning that you are not (see below, 34 A); if *χρήν* were the genuine reading we should also expect the optative *ἐξα-*

παρηγόρε instead of the subj. 7 *ὡς δαυοῦ ὄντος λέγειν*, words of Socrates' accusers. *δευός* without *λέγειν* often denotes 'eloquent,' and *δευότης*, 'eloquence.' 9 *ἐργῳ*, 'by actual experience.' — *μηδ' ὅπωςτιοῖν*, 'not by any means:' cf. 26 π. 10 *αὐτῶν*, 'of them,' just like *αὐτῶν* after *ἐθαύμασα* above, l. 5. 11 *εἰ μὴ ἄρα*, 'nisi forte,' is ironical, as it introduces an assumption which is certainly not that of the accusers: conf. 38 π. 12 *εἰ μὲν γάρ*, 'for if indeed:' in our grammars we find the statement that after *εἰ μὲν* the apodosis with *εἰ δέ* is frequently omitted, but in reality *μὲν* is here only a representative of *μή*. 13 *οὐ κατὰ τούτους* was not understood by Muretus (Var. Lect. 8, 16), who was of opinion that *οὐ* should be struck out of the text. The sense is simply 'not after their fashion.' Cf. Phaedo 108 π. Riddell appropriately quotes Herod. 1, 121 *πάντερά καὶ μητέρα εὐρήσεις*, *οὐ κατὰ Μετράδαν* *τε τῶν βουκόλων καὶ τὴν γυναῖκα αὐτοῦ*. See the conclusion of the first chapter 18 α. 14 *ἥ τι ἢ οὐδὲν ἀληθές*, 'hardly anything true:' for the phrase comp. Xen. Cyrop. 7, 5, 45, *ἥ τινα ἢ οὐδένα οἶδα*, 'I know hardly any one,' and Her. 3, 140, 2, *ἀναβέβηκε δ' ἥ τις ἢ οὐδέεις*. (Oron in his third edition writes *ἥ τι* in order to render *τι* more emphatic. Comp. also the crit. note.) 15 *πᾶσαν τὴν ἀλήθειαν*, 'nothing but truth throughout:' cf. Hom. § 122, *ἐγὼ τῷ πᾶσαν ἀληθείην κατέλεξα*. Ω 407, *πᾶσαν ἀληθείην κατάλεξον*. 16 *καλλιτετημένον* κ.τ.λ. As we see from this passage, the *καλλιτετα*, or, to use the word more commonly employed by good writers, the *εὐτετα* consisted mainly in the proper use of *ρήματα* and *ὀνόματα*, i.e. choice and proper arrangement of words and phrases: cf. Sympos. 198 π, *τοῦ κάλλους τῶν ὀνομάτων καὶ ρημάτων τίς οὐκ ἂν ἐξετάγη δαούων*; while the *κόσμος τοῦ λόγου* (*ornatus*) was the proper care and use of the various rhetorical figures. Riddell shows that *ρήματα* denotes whole expressions, while *ὀνόματα* means single words, the artistic use of which Soer. disclaims. 19 *εἰκῇ* is synonymous with *ἐτέχνως*, with which Plato joins it, Soph. 225 c. Cf. also *τὰ εἰκῇ λεγόμενα*, Isocr. 4, 12. *τοῖς ἐπιτηχοῦσιν ὀδομασι*, 'with the words which first offer themselves.' p. 2, 1 *ἄλλως*: let no one expect that I am going to speak otherwise than in a very homely manner. — *τῇδε τῇ ἡλικίᾳ*, 'viro huiusce (i.e. meae) aetatis;' hence the participle *πλάττοντι* in the mass. 2 *ὥσπερ μερᾶκις* is a common attraction instead of *ὥσπερ μεράκιον*: see a similar instance, Xen. Cyrop. 1, 14, 15, *Κόρυς ἦδετο οὐ δυναμένῳ σιγᾶν ὑπὸ τῆς ἡδονῆς, ἀλλ' ὥσπερ σκόλακι γενναίῳ ἀνακλάζοντι*. — *πλάττοντι λόγους* 'refers not to artificial language, but to falsification' (Ridd.): cf. *τί λόγους πλάττεις*, Demosth. de Cor. § 121. — *εἰς ὑμᾶς = εἰς δικαστάς*, and therefore also *εἰς δικαστήριον*. 4 *παρίεμαι* is explained by *παραιτούμαι* in a gloss found in the Bodl. ms.: see 27 π, where we have a direct reference

to this passage, *ὅπερ κατ' ἀρχὰς ὑμᾶς παρεγγράμην*, and in Legg. 5, 742 B, the common reading is *παραιτησάμενοι*, while good editions give *παρέμενοι*. 6 *καὶ ἐν ἀγορῇ...καὶ ἄλλοι* belong together.

—*ἐπὶ τῶν τραπέζων*: the counters of the bankers (*τραπέζιται* *trapezitai*) which are so frequently mentioned in Plautus and Terence. Cf. Hipp. min. 368 B, *ἐν ἀγορῇ ἐπὶ ταῖς τραπέζαις*. — *ἦτα* 'where:': the word has this meaning several times in Plato, but very rarely in other prose-writers. Concerning Socrates' ubiquity it is interesting to read Xenophon's account, Mem. 1, 1, 10, *ἐκεῖνός γε δει μὲν ἦν ἐν τῷ φανερόν, πρὸς τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦν, καὶ πληθούσι ἀγορᾷ ἐκεῖ φανερός ἦν, καὶ τὸ λακτῶν δει τῆς ἡμέρας ἦν, ὅπου πλείστοις μέλλοι συνέσσεισθαι* καὶ εἶπε μὲν ὡς τὸ πολὺ, ταῖς δὲ βουλομένοις ἐξῆν ἀκοῦεν. Stallbaum quotes Dion Chrysost. Or. 54, p. 557 ed. Mor. *περὶ τε τῆς ἀγορᾶς τὰ πολλὰ διατρίβων καὶ εἰς τὰς παλαίστρας εἰσὼν καὶ πρὸς ταῖς τραπέζαις καθεζόμενος*. 7 *θορυβεῖν* is the common word for any noisy expression of disapproval: see 20 K, 21 A. 9 *ἀναβέβηκα* 'I have gone up,' on account of the position of the *δικαστήρια*, most of which were situated in the higher parts of the town, near the *ἀγορά*. Comp. *ἀνέβαινον* below 40 B. — *ἐτη γεγενηὶ πλεῖω ἐξῆς ἡκοῦντα*, as Socrates was 72 years old at that time. In Crito 52 K, merely the round sum of 70 years is mentioned. Even here many mss. (and the excellent Bodl. among them) omit *πλεῖω*, but Stallb. seems right in observing 'ad vim oratoriam πλεῖω utique requiritur.'

10 *τῆς ἐνθάδε λέξεως* means *τῆς ἐν δικαστηρίου* or *δικανικῆς*. The genitive *τῆς λέξεως* is one of relation. 11 *ὥσπερ οὖν ἄν...ἐννεγιγνώσκειτε δήπου ἄν*, the repetition of *ἄν* is due to the interposition of another sentence. In this way *ἄν* is sometimes repeated when the effect of it seems to be weakened by the great length of the whole sentence. 13 *ἐπεθρόμην*: in Latin we should be obliged to use *educatus essem*, but to the Greek mind an assumed fact presents the aspect of reality, as soon as the condition is settled under which it might take place. — *καὶ δὴ* introduces the application which is made of an assumed case to the one before us. In the same way *καὶ νῦν* means 'in the present instance,' just as it would have been in the one previously assumed. *δικαίον* 'as something just.' 14 *ὥς γέ μοι δοκῶ*, just as in Latin *ut mihi videor* is used instead of *videtur*. I have kept the ms. reading instead of *ὥς γ' ἐμοὶ δοκῶ* now found in all editions (except Cron's third ed.); it is evident that the pronoun is not emphasized here, but only *ὥς δοκῶ*, just as we should here say 'as I believe,' and not 'as I believe.'

15 *ἔα* 'leave aside,' i. e. 'pay no attention to.' — *χείρων* and *βελτίων* may be understood by supplying 'than the speeches of my accusers.' 18 *αὕτη*, viz. to see whether *δικαία* λέγεται ἢ μὴ.

Ch. II. p. 2, 19 *δικαίως εἰμι ἀπ.* 'I ought to defend myself.' Cf. Crito 45 A. 20 *ψευδῇ*, not *ψευδῶς*, on account of the construction *κατηγορεῖν τί τις*. 23 *πρὸς ὑμᾶς* stands here after *κατηγοροὶ γεγόνασιν* in the same manner as after *κατηγορῶ*, Euthyphr. 2 c, *ἔρχεται κατηγορήσων μου πρὸς τὴν πόλιν*.—*καὶ πάλαι πολλὰ ἤδη ἔτη* is a tautological expression, as if we were to say 'even in olden times, many years ago.' The second *καὶ* before *οὐδὲν* has nothing at all to do with the preceding *καὶ*, since it merely connects *πολλὰ* and *οὐδὲν ἀληθὲς λέγοντες*, in accordance with the well-known expressions *πολλοὶ καὶ ἀγαθοὶ ἄνδρες* 'many good men,' or *πολλὰ καὶ ἀγαθὰ* 'many good things.' 25 *τοὺς ἀμφὶ Ἀντυόν* 'Anytus and his associates;' Anytus is here mentioned because he was the chief person among the accusers of Socrates. Hence *Anyti reus* Hor. Sat. 2, 4, 8. 26 *ὑμῶν τοὺς πολλοὺς=τοὺς πλείους* according to a familiar idiom; the article being here very differently used from *τῶν πολλῶν* 17 A, but having precisely the same power as 19 D. 27 *ἐκ παλίων παραλαμβάνοντες* is the same as *ἐκ νέων λαμβάνοντες*, Gorg. 483 E: but *παραλαμβάνω* is the idiomatic expression of a master taking a pupil under his care: cf. Alcib. 1 12 E, *ὅς ἐπ' αὐτὸν δὲ γερόμενον ἑτῶν τὸν παῖδα παραλαμβάνουσιν οὗς ἐκεῖνοι (οἱ Πέρσαι) βασιλείου παιδαγωγοὺς ὀνομάζουσιν*.—*ἐπειθὲν τε καὶ κατηγοροῦντες* instead of *ἐπειθὲν* ('were trying to persuade') *κατηγοροῦντες*, but each verb is more powerfully brought out by making both finite verbs. 28 *τις Σωκράτης* 'a certain Socrates,' with contempt.—*σοφὸς ἄνθρωπος* again is not altogether flattery, as these words are only another expression instead of *σοφιστής*, and thus place Socrates on a par with the Sophists, whose doctrines he always combated. p. 8, 1 The two expressions *μετέωρα φροντιστής* (in manifest imitation of the Aristophanean *ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον*, Clouds 94, and *μεριμνοφροντισταὶ* id. 101, instead of *μετεωροφροντισταὶ*), and *τὰ ὑπὸ γῆς ἀπαντα ἀνεξηγηκώς* characterise the two points in which the Sophists followed and adopted the studies of the old philosophers, especially those of the Ionic school. In this manner we read of Hippias, Protag. 815 c, *ἐφαίνοντο δὲ περὶ φύσεώς τε καὶ τῶν μετεώρων ἀστρονομικὰ ἅπαντα διερωτᾶν τὸν Ἰππίαν*. The expression *τὰ ὑπὸ γῆς* it would be difficult to substantiate, though we find it in Aristophanes, Clouds 188, *ζητοῦσιν οὐτὰρ τὰ κατὰ γῆς*; in the same way *ἅπαντα* shows the exaggeration naturally characteristic of the attacks made by the comic poets on Sophists in general, and in particular by Aristophanes on Socrates. In the construction *μετέωρα φροντιστής* the subst. retains the case of the verb from which it is derived, as it = *φροντίζων*: cf. 80 A, *τὴν θεῶν ὑπερηβολάν*. 2 The third expression *τὸν ἥττω λόγον κρείττω πωῶν* is the one which contains the most odious charge of all.

Comp. Cic. Brut. 8, *docere se profitebantur* [the Sophists] *quæ admodum causa inferior (ita enim loquebantur) dicendo fieri superior posset*. This charge is especially urged by Aristophanes, Clouds 112 ff. *εἶναι παρ' αὐτοῖς φασὶν ἀμφοὶ τὸ λόγιον, τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἥττονον*. Τούτων τὸν ἕτερον τοῦ λόγου, τὸν ἥττονον, Νικᾶν λέγουσά φασὶ τὰδικώτερα. In the play itself the *Δόγος δίκαιος* and A. *ἀδικος* are themselves brought on the stage, and in the dispute which ensues between them the latter gains the victory. 4 *οἱ δεινοί*: the article in the predicate means 'those whom I previously designated as dangerous.'

5 *οὐδὲ θεοῖς*: the charge of atheism is likewise urged against Socrates and his disciples in the Clouds of Aristophanes. 8 *ἐν ᾧ ἂν μάλιστα ἐπιστεύετε* 'in which it was most natural that you should believe them.'

10 *ἐρήμῃ*, sc. *δικῇ*. What *ἐρήμῃ δικῇ* means is easily understood from the following *ἀπολογουμένων οὐδενός*. The expression *κατηγορεῖν δικῇ* may be compared with the parallel phrase *δῶκεν δικῇ*. *ἀτεχνῶς* recurs below, v, and is often added to proverbial or otherwise significant expressions: cf. Iach. 187 α, *ἀτεχνῶς τὸ λεγόμενον κατὰ τὴν παροιμίαν ὑμῶν συμβαίνει ἐν πύθῃ ἢ κεραμεῖα γυγνόμενῃ*.—After the relative clause *ὃ δὲ πάντως ἀλογώτατος* we should supply something like *ἐστὶ τοῦτο*. But this is generally omitted in constructions of this kind. Cron quotes Sympos. 220 α, *ὃ πάντων θανατοστότατος, Σωκράτῃ μεθίστοτα οὐδεὶς πώποτε ἐωράκει ἀνθρώπων*.

12 *εἰ τις κομφιδιστοῖς* seems to be said rather contemptuously. Socrates means, of course, above all Aristophanes, but he had been attacked and ridiculed by Cratinus, Amipsias and Eupolis as well.

14 *οἱ μὲν* is missing though implied in *χρόμενοι*. 15 *ἀπορώτατοι* 'very difficult to deal with:' Hesychius explains *ἀποροι* by *ἀμήχανοι*.

17 *ὥστερ σκιμαχῶν* 'so to say fight with shadows.' The construction would be more logical if we had *ἐλέγχοντα* instead of the infinitive (and Hirschig actually corrects it so, as if he were revising a schoolboy's theme): but Plato no doubt preferred the latter as we have a participial construction directly afterwards, *μηδενὸς ἀποκρινόμενον*.

19 *ἀξιώσατε* 'grant' or 'allow.' 22 *οἰήθητε* 'believe' or 'be of opinion:' Socrates does not here adopt the common practice of asking the judges to determine in what order they would like to see each point discussed, but gives them to understand that they ought to be satisfied with his treatment of the subject, as his way of dealing with it must be considered strictly logical.

25 *εἰσω* 'it shall be so,' an equivalent to *ἐστω*, which often denotes that a concession is granted.

26 *ὑμῶν*: a Roman would say *ex animis vestris*.—*τὴν διαβολήν* means here the unfavourable opinion they had conceived (*ἐσχέτε*, note the 2nd aorist, which has always the sense of 'getting,' not

of 'having') in respect to Socrates from the criminations and slander (*διαβολή* in its first sense) of his enemies. 29 εἴ τι 'if anything.'—πλέον τί με π., i. e. that you should not only lose your unfavourable opinion of me, but should even conceive a favourable one. p. 4, 3 τῷ θεῷ φίλον is a Homeric expression, see e. g. α 82 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν, and imitated by Horace Od. 2, 17, 2 *dis amicum est*. τῷ θεῷ with an article is just the reverse in English, 'God' without an article.

Ch. III. p. 4, 6 ἢ πιστεύων *qua fretus* (not *cui fidem habens*), cf. Alcib. i 123 π, τί οὖν ποτ' ἔστιν ὅτῳ πιστεῖται τὸ μειράκιον (κάλλει, γένει, πλούτῳ). 8 διέβαλλον 'kept slandering me.' 9 ἀντιωμοσία is γραφή κατὰ τινας ἔθορκος, *περί ὧν ἠδικῆσθαι φησι* according to Timaeus (gloss. Plat.). 10 ἀδικεῖ=ἀδικός ἐστι.

—περιεργάζεσθαι is here 'he makes himself a nuisance by overdoing' that which is expressed in the participles directly following. 14 Σωκράτη τινα 'a certain Socr.' i. e. not the real one, but altogether an invented figure.—περιφερόμενον ἀεροβατεῖν: in Arist. Clouds 225, Socrates, seated in a suspended basket (*κρεμάθρα*) says ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. 16 ὦν πέρι=περί τούτων ὦν πέρι.—The phrase (οὐδὲν) οὔτε μέγα οὔτε μικρὸν is proverbial: see 21 v. Phil. 21 d, 32 π, 33 v (Stallb.).

For ἐπαὼν περί τινας, cf. Crito 48 α, ὁ ἐπαὼν περί δικαίων καὶ ἀδίκων, and Lach. 199 α, ξύμφης περί τῶν αὐτῶν τὴν αὐτὴν ἐπιστήμην καὶ ἐσομένων καὶ γιγνομένων καὶ γεγονότων ἐταίει. 16 καὶ οὐχ ὡς ἀτιμῶν κ.τ.λ. should be understood ironically, as we know from Xenophon that Socrates did not think very highly of this sort of study: see Mem. 1, 1, 11 οὐδὲ γὰρ περί τῆς τῶν πάντων φύσεως ἤπερ τῶν ἄλλων οἱ πλείστοι διελέγετο...ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυν. 18 μή πως—φύγοιμ: this is again ironical; Socr. insinuates that he will be careful in his expressions lest they should furnish Meletus with a fresh charge against him. 19 ἐμοὶ τούτων οὐδὲν μέτεστω=ταῦτα οὐκ ἐπίσταμαι, cf. 20 c. 21 ὑμῶν τοὺς πολλοὺς 'most of you:' as they had many opportunities of seeing Socr. in public, see the passage quoted on p. 2, 6. 23 οἱ τοιοῦτοί is the subject of the sentence as may be seen by the addition of the article, which would be very unusual if οἱ τοιοῦτοι were the predicate; πολλοί stands at the beginning of the sentence, to make it more emphatic. Translate 'for numerous among you are men of this class.'

25 περί ἐμοῦ belongs to the relative clause δ—λέγουσιν, as it ought to be τὰλλα τὰ περί ἐμοῦ, were it otherwise.

Ch. IV. p. 5, 3 οὔτε γ' is Bekker's reading which I have adopted, though most recent editors keep οὐδέ γ' as given by the mss.: but the preceding οὔτε seems here to necessitate a deviation from the ms. authority. In οὐδὲ τοῦτο we have

οὐδὲ = *ne—quidem* in Latin. 5 χρήματα πράττομαι 'make money for myself.' So μισθὸν τῆς συνουσίας πράττομαι Xen. Mem. 1, 2, 60. συγγίγνεσθαι, συνεῖναι and συνουσία are the usual words for the intercourse between master and pupil: see esp. Protag. 316 σ ζέον γὰρ ἄνδρα καὶ ἴοντα εἰς πόλεις μεγάλας καὶ ἐν ταύταις πελθοντα τῶν νέων τοὺς βελτίστους ἀπολείποντας τὰς τῶν ἄλλων συνουσίας... ἐαυτῷ συνεῖναι ὡς βελτίους ἐσομένους διὰ τὴν αὐτοῦ συνουσίαν.—ἐπεὶ: here 'although,' originally 'for.' Gorgias of Leontini in Sicily was sent to Athens in the year 427 as an ambassador from his native city (Thuc. 3, 86). He was successful in obtaining that for which he had been sent, and his brilliant eloquence was so greatly admired by the Athenians that not only did large audiences assemble around him to listen to his lectures (ἐπιδίδεις), but he also gained much money from the instruction he gave both then and afterwards when he visited other Grecian cities. He is said to have attained the age of more than 100 years. His philosophical views and arguments were based on the Eleatic System.—Prodicus of Ceos was famous for his distinctions of synonymous expressions and also for his lectures on ethics, from which the pleasing tale of Heracles at the cross-road is taken and related by Xen. Mem. 2, 1.—Hippias of Elis was celebrated for his extensive knowledge of mathematics and astronomy (see n. on 18 B), history and genealogy, as well as for his skill in various arts. 9 οὕς τ' ἐστὶν is ironical instead of οὕς τ' εἶναι νομίζει. The sentence is altogether anacoluthic, though easy enough to understand. ἕκαστος...πελθονσι is a constr. κατὰ σύνθεσιν, of which many other instances occur in the best writers. Notice the antithesis προῖκα ξυνεῖναι and ξυνεῖναι χρήματα δίδοντας ('chiasmus'). Instead of καὶ χ. προσειδέναι we should expect κ. χ. προσειδέναι, but the infinitive renders the idea more prominent. προσ- is 'moreover.' 14 ἡσθόμην 'I heard' sc. from Callias. 17 Καλλιέ τῷ Ἰπποκρίτου: a well-known Athenian, whose house was always open to Sophists of all kinds, and is described as such in the first chapters of Plato's Protagoras. His inconsiderate liberality towards them finally exhausted his large fortune, and he died in poverty. 24 ἀνθρωπίνης τε καὶ πολιτικῆς are connected in the same way as in the well-known expression of Aristotle, ἀνθρώπος φύσει πολιτικὸν ζῷον (Pol. 1, 2). 25 διὰ—κτῆσω 'because you possess these two sons.' 28 Εὐηνος: cf. Harpocr. 88, 17 Bekk. δύο ἀναγράφουσιν Εὐήνους ἑλεγείων ποιητὰς ὁμωνύμους ἀλλήλοις, καθάπερ Ἐρατοσθένης ἐν τῷ περὶ χρονολογιῶν, ἀμφοτέρους λέγων Παρίου εἶναι γινώσκεισθαι δὲ φησι τὸν νεώτερον μόνον μέμνηται δὲ θατέρου αὐτῶν καὶ Πλάτων (Phaedr. 60 D. Phaedr. 267 A and here). See Schneidewin, Del. 1 p. 133. Modern editions have Εὐηνός in accordance with the general accentuation of proper names ending in ηνος: but Götting (on Accents p. 200) is in favour of Εὐηνος, as the Bodl. ms. has it.—The

sum which Euenus exacted as his fee, was very small: of Protagoras we know that he demanded 100 minae. p. 6, 1 *ει...ἔχου... αἰ...διδάσκει*: the change from an optative to an indicative in a dependent clause is by no means scarce in the best writers, and is due to the general tendency of the Greek language to mix and confuse the peculiarities of direct and indirect speech.—*ἐμμελῶς* (from *ἐμμελής*, literally *ἐν μέλει ὢν*, keeping to the proper tune) is ironical: Socrates sneers at the magnitude of Euenus' promises as contrasted with the small fee.—*ἐκαλλισόμεν* κ.τ.λ. 'would give myself airs:' in the same sense Plato says Phaedr. 236 D *παύσαι πρὸς με καλλωπιζόμενος*, and Lach. 196 B *τί δὲ τις—μέτην κεραῖς λόγοις αὐτὸς αὐτὸν κοσμοῖ*;

Ch. V. p. 6, 5 *ἄλλ*—: what you say, may all be true: but how is it as to the origin of the stories circulated about you? *πράγμα* 'pursuit, study:' cf. Euthyd. 304 A *χάρεν γέ τι πρᾶγμα ἔστω ἡ φιλοσοφία* (quoted by Riddell). 8 *περιττότερον πραγματεύεσθαι* has the same sense as *περιεργάζεσθαι* 19 B.—*οὐδέν* assumes here a fact, while *μηδέν* would give a hypothetical sense: 'for since you, as you say, (19 c) worked at nothing with greater excess than others, report and talk of this importance could not arise, unless you did something different from the occupation of others.' If we translate the passage in this way, it will appear that the two parts of the sentence *σοῦ—πραγματευομένου* and *εἰ μή τι ἐπραττες* etc. have by no means the same sense, as some editors assume.—*ἔπειτα* is 'after all,' and is frequently found so in the best writers after a participle: see Stallb. on Phaedr. 70 x. So also *εἴτα*, cf. Eur. El. 922, 1058. 11 *αὐτοσχεδιάζομεν* 'make random guesses.' 16 *οὐδὲν ἄλλ ἢ* 'nothing but.'—*σοφίαν τινά*: the pronoun is added, because Socrates himself would hardly admit the name *σοφία* in its strict sense. 17 *ἔσχηκα* (see on 19 A) 'I have obtained' and so 'have, possess.'—*ποῖαν δὲ σοφίαν* is dependent on *δέδωκε* in the preceding sentence. 21 *ἢ οὐκ ἔχω τί λέγω* 'or—I don't know by what name to call it,' though it is evident that Socr. means this kind of wisdom is either above human power or—beneath it. 23 *μὴ θορυβήσητε* 'do not hies now:' cf. 21 A *μὴ θορυβεῖτε*. 24 *μέγα λέγειν* like *magnum loqui*=*μεγαλῶς*, 'talk big.' The phrase *οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον* is perhaps an allusion to a line in Euripides' Melanippe *οὐκ ἐμὸς ὁ μῦθος, ἀλλ' ἐμῆς μητρὸς πάρα*, or Hel. 513 *λόγος γάρ ἐστιν οὐκ ἐμὸς, σοφῶν δ' ἔπος*: see the passage in the Sympos. 177 A *ἢ μὲν μοι ἀρχὴ τοῦ λόγου ἐστὶ κατὰ τὴν Εὐριπίδου Μελανίππε' οὐ γὰρ ἐμὸς ὁ μῦθος, ἀλλὰ Φαίδρου τοῦδε*. 25 *ἐξίωχους* is explained = *ἐξίστοιστες* by Hesychius. Aristides in imitating this passage says *εἰς ἐξίωχους μέγιστα ἀνέλομεν* (Or. Plat. 2 p. 345, vol. 3 Cant.). 28 *Χαιρεφῶντα*: Chaerephon is mentioned by Xenophon (Mem. 1, 2, 48) among those friends of Socr. *οἱ ἐκείνῳ*

συνήσαν, οὐχ ἵνα δημηγορικοὶ γένοιτο, ἀλλ' ἵνα καλοὶ τε καὶ ἀγαθοὶ γενόμενοι καὶ οἰκῶ καὶ οἰκέταις καὶ φίλοις καὶ πόλει καὶ πολίταις δύναντο καλῶς χρῆσθαι: on account of his enthusiastic attachment to Soor. he incurred the ridicule of the comic poets. p. 7, 1 ὅμῶν τῷ πλῆθει = τῷ δήμῳ and thence τῇ δημοκρατίᾳ. — ἐταῖρος has often a political sense, cf. Gorg. 510 A, τῆς ὑπαρχούσης πολιτείας ἐταῖρον εἶναι. 2 τὴν φυγὴν ταύτην: when after the capture of Athens by the Lacedaemonians the thirty tyrants were established, many Athenians who would not submit to oppression and persecution fled to Thebes and Megara, whence they returned afterwards under the command of Thrasybulus. Riddell justly says 'This flight, as an event still vividly remembered, is called ταύτην, "the recent."' — κατέρχομαι is the usual word to express return from exile: Ἰδίας δὲ ἐπὶ τῶν φυγάδων χρώνται τῷ κατέρχεται Schol. ad Arist. Ran. 1196. — 7 ἀνείλεν οὖν: this οὖν relates to μάρτυρα ὑμῖν παρέξομαι τὸν θεόν. As to the fact itself, comp. Xen. Apol. 14, where Soor. is made to say ἀνείλεν ὁ Ἀπόλλων, μήτενα εἶναι ἀνθρώπων ἐμοῦ μήτε ἐλευθεριώτερον μήτε δικαιότερον μήτε σωφρονέστερον. According to the Schol. on Arist. Clouds 144 the answer was σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης, Ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος: but the authenticity of these lines is, to say the least, very doubtful, if for nothing else but this alone that the answers of the Pythia were generally given in hexameters. ὁ δὲ ἀδελφὸς αὐτοῦ: his name was Chaerecrates (Xen. Mem. 2, 8, 1).

Oh. VI. p. 7, 13 ἀνίσταται: δόημις λέγει, ἀποτείνεται, ἐπισημαίνει (Hesych. and Phavor.); 'what is the god hinting at,' on account of the usual obscurity and hidden wisdom of the Delphic oracles. 16 θέμις 'fas:' the same expression we have of Apollo in Pindar's Pyth. 9, 42 τὸν οὐ θεμιτὸν ψεύδει θιγεῖν, and in general Plato says (Rep. 2, 382 F) πάντῃ γὰρ ἀψευδὲς τὸ δαιμόνιον τε καὶ τὸ θεῖον. 17 μόγις πάνυ 'vix tandem' (as Ficinus translates), originally *aegerrime*, i. e. with much hesitation and repugnance. 19 τῶν δοκούντων = τῶν ἐν δόξῃ ὄντων, *qui existimabantur*. 20 τῷ χρησμῷ just as if ὁ χρησμός were a person to argue with. 21 is frequently prefixed to direct speeches, doing, so to say, the same service as our inverted commas. 23 πρὸς δὲ belongs to ἐπαθόν: cf. Gorg. 485 B, ὁμοίωτατον πᾶσιν πρὸς τοὺς φιλοσοφοῦντας ὥστε πρὸς τοὺς παίζοντας. 24 καὶ διαλεγόμενος αὐτῷ as well as the preceding σκοπῶν are not in accordance with the following ἐδοξέ μοι: see a similar constr. in Thuc. 8, 86 ἐδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι, ἀλλὰ καὶ τοὺς ἅπαντας Μυτιληναίους... ἀνδραποδίσαι, ἐπικαλοῦντες (instead of ἐπικαλοῦσαι) τὴν τε ἄλλην ἀπόστασιν. Heindorf compares Legg. 8, 686 D, ἀποβλέψας γὰρ πρὸς τούτον τὸν στόλον, οὐ πέρα διαλεγόμεθα, ἐδοξέ μοι πάγκαλος εἶναι. — σκοπῶν καὶ διαλεγόμενος is to be understood so as to make

the διαλέγεσθαι the means of the σκοπεῖν. 29 πρὸς ἑμαυτὸν.... ἐλογίζομαι *meum* (or as Plautus would say *cum animo meo*) *cogitabam*: cf. Phaed. 95 π, πρὸς ἑαυτὸν τι σκεψάμενος. p. 8, 2 ὥστερ οὖν 'as in reality.' 4 ὅτι...ἀπηχθόμεν is construed in accordance with αἰσθανόμενος καὶ λυπούμενος, the third participle would require μὴ ἀπεχθόμεν. Cobet Var. Lect. p. 191 omits καὶ before λυπούμενος, saying 'in his λυπούμενος καὶ δειδιώς significant μετὰ λύπης καὶ δέους et ὅτι pendet ab αἰσθανόμενος.'

Ch. VII. p. 8, 11 ὁμοῦ δέ σο. καίπερ λυπούμεν καὶ δειδιότι. The constr. is somewhat negligent, the words ὁμοῦ—ἐδόκει εἶναι being conceived as an independent clause, while they ought to form the second part of the clause dependent on the participle. But transitions of this kind impart to Plato's style the appearance of the graceful negligence of conversational language: see e.g. Lach. 196 π, τοῦτο δέ λέγω οὐ παίζων, ἀλλ' ἀναγκαῖον εἶμαι instead of οἴόμενος.—τὸ τοῦ θεοῦ=τὸ θεῖον, so to say the divine mission entrusted to me. 12 ἰτέον οὖν σο. εἶναι dependent on ἐδόκει.—σκοποῦντι: the imperfect participle, as Socr. continues an action previously commenced; σκεφομένῳ would mean that he was about to commence it. 13 ἢ τὸν κύνα: a favourite protestation of Socr. Suidas says that oaths of this kind were introduced by Rhadamanthys ὑπὲρ τοῦ μὴ τοὺς θεοὺς ἐπὶ πᾶσιν ὀνομάζειν. Gorg. 482 π we have μὰ τὸν κύνα τὸν Αἰγυπτίῳ θεῷ (the dog-headed or rather jackal-headed Anubis). From a note by Rhangabé in his 'Ἑλληνικὴ Χρηστομθεία, τόμ. πρῶτ. (Athens 1852) I learn καὶ τῶρα (now-a-days in Greece) ὁμνῶν οἱ ἀπλοῖ μὰ τὸ ψωμί (bread). This cannot mean the consecrated bread of the sacrament, as a modern Greek would then say μὰ τὸν ἄρτον.

16 εὐδοκίμουνας=ἐν καλῇ δόξῃ ὄντες. 17 κατὰ τὸν θεόν *auctore deo*, see also 23 π. Rhangabé compares the modern Greek μὰ 'μυλῆσωμεν (=ὁμιλ.) κατὰ θεόν, δηλαδὴ καθὼς θέλει, διατάττει, ὁ θεός. 18 δοκοῦντες φαυλότεροι belong together, 'having the reputation of belonging to a more common sort.'

19 πρὸς 'as far as—was concerned.' 20 ἴνα—γένοιτο: Socrates' original endeavours were made in order to refute the oracle, but the very reverse (confirmation of the truth of it) was the result. These two ideas are here united, just as if Socr. were labouring to prove that the oracle could not be refuted. Stephan. (and Madvig Adv. Crit. i 868) propose ἴνα μὴ μοι, but this seems not at all necessary. The optat. γένοιτο, because ποιοῦντος in an indic. tense is=ἐπὶ ὅσον. καὶ is 'even.' 23 καὶ τοὺς ἄλλους: see the passage from the Ion quoted on C.—ἐπ' αὐτοφώρῳ 'manifestly,' (ἐπ' αὐτόπρῳ, ἐπ' ὅψει Schol.) i. e. beyond doubt. 26 πεπραγματεῦσθαι 'worked out.'—διηρώτων ἄν 'I would ask them' (denoting a repeated action). So again ἄν εἰλεγον. 27 ἄμα: besides

the endeavour to find out the truth or falsehood of the oracle, there was also the second intention of profiting somewhat by their instructive conversation. Similar stories are related of modern poets, e.g. of Wordsworth and Goethe. 31 ἐν ὀλίγῳ σο. χρόνῳ. p. 9, 2 φύσει 'by some natural instinct:' cf. Ion 538 π, πάντες γὰρ οἱ τε τῶν ἐπῶν ποιηταὶ οἱ ἀγαθοὶ οὐκ ἐκ τέχνης, ἀλλ' ἐνθεοὶ ὄντες καὶ κατεχόμενοι (inspired) πάντα ταῦτα τὰ καλὰ λέγουσι ποιήματα, καὶ οἱ μελοποιοὶ οἱ ἀγαθοὶ ὡσαύτως... ἅτε οὖν οὐ τέχνην ποιοῦντες, ἀλλὰ θεῶν μοίρῃ, τοῦτο μόνον οἷός τε ἕκαστος ποιεῖν καλῶς, ἐφ' ὃ ἡ Μοῦσα αὐτὸν ὥρμησεν, ὃ μὲν διθυράμβους, ὃ δὲ ἐγκώμια, ὃ δὲ ὑπορχήματα, ὃ δὲ ἔπη, ὃ δ' ἱάμβους... διὰ ταῦτα δὲ ὁ θεὸς ἐξαιρούμενος τούτων τὸν νοῦν τούτοις χρῆται ὑπηρέταις καὶ τοῖς χρησιμφοῖς καὶ τοῖς μάντεσι τοῖς θείοις. 7 ἃ (acc. determinat.) οὐκ ἦσαν σο. σοφῶ. cf. Xen. Mem. 4, 6, 7 δ ἐπίσταται ἕκαστος, τοῦτο καὶ σοφὸς ἔστω.

Ch. VIII. p. 9, 10 τελευτῶν 'finally.' With the Greek construction ἀρχόμενος or τελευτῶν ἦα comp. the French 'je finis par aller.' 14 ἠπίσταντο 'they understood at the time when I visited them' (ὅτε ἐπ' αὐτοὺς ἦα). In the same way we should explain the impf. ἠπιστάμην. 16 ὅπερ καὶ... καὶ οἱ ἀγ. δημ. The two καὶ are correlative, although they belong to different clauses. So in Xen. δοκεῖ μοι καὶ τὰ τῶν ἀνδρῶν σώματα ταῦτά πᾶσχειν ὅπερ καὶ τὰ τῶν ἐν τῇ γῇ φυομένων, quoted by Krüger § 69, 32, 13. Hirschig seems not to have understood this peculiarity of Attic Greek, as he thinks that the words καὶ οἱ ἀγαθοὶ δημιουργοὶ were added by an interpolator. ἀγαθοὶ may be ironical (cf. Soph. Antig. 81 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα—κηρύξαντ' ἔχειν), though it must not necessarily be so. Comp. Xen. Oecon. 6, 18 (of Soer.) τοὺς μὲν γὰρ ἀγαθοὺς τέκτονες, χαλκείας ἀγαθοὺς, ζωγράφους ἀγαθοὺς, ἀγαθοὺς ἀνδριαστοποιούς, καὶ τὰ ἄλλα τὰ τοιαῦτα, πάνν ὀλίγος μοι χρόνος ἐγένετο ἱκανὸς περιελθεῖν τε καὶ θεάσασθαι τὰ δεδοκισμένα καλὰ ἔργα. 17 διὰ τὸ κ.τ.λ. details the reasons for the general opinion given in ταῦτόν μοι ἔδοξαν ἔχειν ἀμάρτημα, and there is no doubt that the addition of γὰρ after διὰ would be very welcome, if only the best mss. had the word. As it is, it stands only in one ms. and even there m. 2. 18 τὰλλα τὰ μέγιστα should be understood more esp. of politics and political administration. So σοφὸς τὰ μεγάλα Rep. 4, 426 c, and ἐπὶ τὰ μείζω ἐπισοεῖς τρέπεσθαι καὶ ἀρχεῖν ἡμῶν ἐπιχειρεῖς Menex. 234 A. Do we not find exactly the same now-a-days? 20 ἀπέκρυπτεν 'was always covering their real wisdom.' See, however, crit. note.—ἀνερωτᾶν=ὥστε ἐμαντὸν ἀνθρώπων (kept asking).—ὑπὲρ τοῦ χρησμοῦ 'nomine oraculi' (Stallh.) and so 'in favour of the oracle.' 21 δεξαίμην δν 'should accept' i.e. 'be content.' 23 τὴν ἀμαθίαν σο. αὐτῶν.—ἀμφοτέρω then=τὴν σοφίαν καὶ τὴν ἀμαθίαν αὐτῶν.

Ch. IX. p. 10, 1 οἱα. χαλεπώταται κ.τ.λ.=τοιαῦται οἱα χαλεπώ-

ταταί εἰσι, cf. Xen. Mem. 4, 8, 11 *Σωκράτης ἔδοκει τοιοῦτος εἶναι οἷος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονότατος* for which he might also have used the shorter form *ἔδοκει εἶναι οἷος ἄριστος ἀνὴρ*. 2

ὄνομα δὲ τοῦτο λέγεσθαι is, as the infin. shows, conceived as dependent upon *ὥστε*, and thus coordinate with *πολλὰς διαβ.*—*γεγονέναι*: but on the other hand *δὲ* shows that it is also logically connected with *πολλὰι μὲν ἀπέχθαι μοι γέγονασιν*, so that we should rather expect *ἐλεγόμεν* instead of the infin. *σοφός εἶναι* is the epexegetis of *τοῦτο*: the nom. should be explained by a slight anacoluthia (the acc. being what we should expect), just as if the constr. had been *ἐκ ταυτησὶ τῇ ἐξερύσεως—ἀπήχθημαι ὁ ἀπεχθῆς γέγονα*.—*εἶναι* after a verb of naming is not scarce: e. g. Protag. 811 π, *σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι*, and Lach. 192 A, *τοῦτο δ' ἐν πᾶσι ὀνομάζειται ταχυήγητα εἶναι*. 4 τὸ δὲ 'on the other side': Stallb. quotes instances of this usage from Rep. 1, 840 c. Menon 97 d. Theaet. 157 A. As we have here *τὸ—δὲ τῷ ὄντι*, so we find *τὸ δὲ ἀληθεῖα γε* Legg. 5, 731 π. 7 *καὶ οὐδενός* is emphatically added after *ὀλίγου*: cf. a similar instance Theaet. 178 π, *ταῦτα πάντα ἡγησάμενη μικρὰ καὶ οὐδέν*. In Latin *atque* is repeatedly used in a similar manner, e. g. Cic. Or. § 52 *rem difficilem, diuimortales, atque omnium difficillimam*. 8 *τοῦτο λέγειν* is the reading adopted by Stallbaum, and quoted by Bekker from 'f et corr. D,' while the majority of the mss. have *τοῦτον*, and most editors read *τοῦτ' ὅ* from a conjecture of F. A. Wolf. This is explained 'apparet hoc non me, Socratem, significare.' But we rather expect the sense 'manifesto hoc de me dicit,' and *τοῦτο* is just as easily got, if not more so, out of *τοῦτον* as *τοῦτ' ὅ*. *λέγειν τὴν τι* is a very frequent constr. The strongest proof of the justice of the reading adopted by us lies in the prepos. *πρὸς* 'more-over' in *προσπεκρῆσθαι*. 9 *ὥσπερ ἂν (τοιούτου) εἰ εἴποι* would be the full construction. *εἰ* is not found in any ms., but is no doubt rightly added by Stephanus, Heindorf, and Bekker. Cf. Phaed. 98 π. 12 *ταῦτ' οὖν=διὰ ταῦτ' οὖν*. Cf. Protag. 810 π, *ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω παρὰ σέ* 'for this very reason I have now come to you.' The editors commonly adopt *καὶ τῶν ξένων* against the authority of the Bodl. Riddell seems to have been the first to conform to the reading of the best ms.: he quotes Phaedr. 85 A, *αὕτη ἣ τε ἀγῶν καὶ χελιδὼν καὶ ὁ ἐποψ*, and gives many similar passages from Plato in his 'Digest of Idioms' § 237. 15 *τῷ θεῷ βοηθῶν* by proving his oracle to be true: see 22 π, *ὅτι τοῦ χρησμοῦ*. 18 *ἐν πεντα μυρία* 'in the greatest poverty': in Xen. Oecon. 2, 8 Socrates says that all his possessions do not exceed the value of 5 minae (nearly £9). Lines by Eupolis on Socr.'s poverty are mentioned by Olympiodorus on Phaed. 14 *μὴ δ' ἔγωγε Σωκράτη τὸν πτωχὸν ἀδολέσχην, δε τὰλλα μὲν πε-*

φρώτικεν ὑπόθεν δὲ καταφαγεῖν ἔχοι, τούτου κατημέληκεν. *μυρίος* is often used in the sing. in the sense of *πολύς*: so *ἔχος μυρίον* in Homer T 282. Riddell adds Legg. 677 c, *μυρίαν τινα φοβερὰν ἔρημian*.—Instead of *τὴν τοῦ θεοῦ λατρείαν* it might also have been *τῷ θεῷ*, cf. *τὴν τῷ θεῷ ὑπηρεσίαν* 80 A. The same constr. as here is found in Phaedr. 245 E, *καταφυγούσα πρὸς θεῶν εὐχὰς τε καὶ λατρείας*.

Ch. X. p. 10, 21 *αὐτόματοι* (i. e. without being invited to do so) belongs to *ἐπακολουθοῦντες*. This is a hit at the Sophists whose practice it was to attract rich pupils by great and exaggerated promises of what they would be able to teach them. 23 *καὶ αὐτοὶ* 'among themselves,' = *ἀλλήλους ἐξετάζοντες*. This explanation is necessary on account of the following *εἴτα*, which shows

that these words have a different sense from *ἀλλους ἐξετάζειν*: the antithesis of the two parts of the sentence should, therefore, be found in *αὐτοὶ* and *ἀλλους*. For the sense which *αὐτοὶ* then has, comp. the phrase *αὐτοὶ ἔσμεν* 'we are alone' or 'among ourselves.' Probable as this explanation seems (it is given by Pfuhl in the *jahrb.* 1863, p. 417 f.), it should be observed that it does not harmonise with a similar passage Rep. 539 B, *οἱ μειραδίσκοι, ὅταν τὸ πρῶτον λόγων γεθῶνται, ὡς παιδιᾷ αὐτοῖς καταχρῶνται, ἀεὶ εἰς ἀντιλογίαν χρώμενοι, καὶ μιμούμενοι τοὺς ἐξελέγγχοντας αὐτοὶ ἀλλους ἐλέγχουσι ... καὶ ἐκ τούτων δὴ αὐτοὶ τε καὶ τὸ δλον φιλοσοφίας περὶ εἰς τοὺς ἀλλους διαβέβληνται*.—*εἴτα* stands in many passages where we should expect *καὶ εἴτα* (*κῆτα*): cf. Theaet. 151 c. Euthyd. 295 cd. Phaedr. 68 c. Cratyl. 411 B. Rep. 836 B, and below 81 A. *μιμούμενοι* (which is found in Hermann's edition) is merely a conjecture of Fischer, and by no means necessary. 26 *ὀλίγα ἢ οὐδέν* 'little or rather nothing:' comp. the similar expression *ἢ τι ἢ οὐδέν* 17 B, and Phaedr. 244 B, *βραχέα ἢ οὐδέν*. The same phrase is quoted from Alciphro. 8, 4 *ὀλίγα ἢ οὐδέν διαφέρουσι*.

p. 11, 1 *οὐχ αὐτοῖς* is the reading of the best mss. and far more expressive than the common reading *οὐκ αὐτοῖς*. Socr. says that those *ἐξετάζομενοι* ought to have been angry with themselves for having their ignorance exposed by their own fault; the other read. *οὐκ αὐτοῖς* would mean 'they get angry with me instead of those who convince them of their ignorance.' 2 For *Σωκράτης τις* see on 18 B.

5 *τὰ κατὰ πάντων τῶν φιλ. πρόχειρα ταῦτα*: cf. Xen. Mem. 1, 2, 31 *τὸ κοινὴ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ*, where *ἡ λόγων τέχνη* is more especially meant, here expressed by the words *τὸν ἥττω λ. κρ. π.* 7 *ὅτι τὰ μετέωρα—ποιεῖν*: so. *διδάσκων διαφθείρει τοὺς νέους*; the two aoc. *μετέωρα καὶ τὰ ὑπὸ γῆς* and the two inf. *νομίζειν* and *ποιεῖν* equally depending on *διδάσκων*. Cf. 26 c.

10 *εἰδέναι* is said in its most general sense 'to have knowledge,' and it is not necessary to add *τι* after

μέν, as Heindorf does. 12 The best mss. give *ξυπτεταμένως*, which is explained by Stallb. and others 'acie instructa, i.e. omnibus paratis calumniis eum aggrediebantur: metaphora petita est a militibus in acie collocatis,' but the rest of the sentence seems hardly to harmonise with this assumed metaphor, least of all *τιθανῶς*. It is therefore more than probable that Ast's conj. *ξυπτεταμένως* is what Plato wrote: it is also found in two mss. (ZT Bekk.): the same error occurs in the mss. Phileb. 59 A, and could occur all the more easily as γ in Greek before μ had and still has a very soft pronunciation, so as to disappear entirely in many cases in modern Greek, e.g. *πράγμα μάλαμα* for *πράγμα μάλαγμα*. *ξυπτεταμένως* means *contente dicere*, cf. *contentio* in Latin, used of a speaker. 14 On Μέλητος, "Ανυτος and Λύκων, see above pp. 59—61. 16 The *δημουργοί* are ridiculed above 22 D, on account of their pretended political wisdom, so that it is not impossible to explain the reading of the mss., especially as Anytus (a *βυρσοδέψης* by profession) had taken a prominent part in politics during the time of the 30 tyrants, above p. 60. But on the other hand it may be said that the passage seems to correspond so well with Socrates' account of his visits to the πολιτικοί, ποιηταί and *δημουργοί* (22 A ss.) that one would like to have the parallelism as complete as possible. Now the ποιηταί and *δημουργοί* occur in both passages, and we may easily infer that the πολιτικοί of 22 A are identical with the *ρήτορες* of 23 B: and this opinion seems supported by Demosth. Phil. 4, 70, p. 150, where οἱ *πολιτευόμενοι* (*ρήτορες*) are mentioned (cf. Olynth. 3, 80. Rehdantz, 12 phil. Reden, Einl. p. 59), so that I confess that it seems not improbable to me that Plato wrote "Ανυτος δὲ ὑπὲρ τῶν *δημουργῶν*, Λύκων δὲ ὑπὲρ τῶν *ρητόρων* τῶν *πολιτικῶν* or perhaps even *καὶ τῶν πολ.* Cobet (Var. Lect. p. 299) considers the words *καὶ τῶν πολιτικῶν* as altogether spurious. Cf. also Gellius 3, 13 *Callistratus Athenis orator in re publica fuit quos illi δημαγωγούς appellant*. Lyco belonged no doubt to the same class as Callistratus. Instances of the constr. *ἀχθομαι ὑπὲρ τινος* are quoted by Stallb. from Gorg. 457 D, and Aristoph. Lysistr. 10. 20 The words ταῦτ' ἐστὶν ὑμῶν τέληθ' refer to 17 B, ὑμεῖς δ' ἐμοῦ ἀκούσατε πᾶσαν τὴν ἀλήθειαν. ὑμῶν is 'dat. ethicus.' 23 τοῖς αὐτοῖς 'by the same things.' 24 τεκμήριον: the inference is in accordance with the maxim in Ter. Andr. 68 *veritas odium parit*. 26 οὕτως εὐρήσετε so. *ὅντα* or *ἐχόντα*; but it is not necessary to add a participle in the text as Hirschig does: comp. the similar case of ellipsis in the phrase *ταῦτα μὲν οὖν δὴ οὕτως εἰς* *ἔχει* or *ἐστί*.

Ch. XI. p. 11, 29 *πρὸς ὑμᾶς* 'before you,' orig. 'towards you.' cf. the expressions *ἀπολογεῖσθαι πρὸς τοὺς δικαστάς*, *πρὸς τοὺς κατηγοροὺς*, *πρὸς τὰ κατηγορημένα* and see 18 A. p. 12, 1 *ὡς φησι* iro-

nical: Meletus is 'an honourable man' and a patriot in his own estimation. 3 ὥσπερ 'just as if'—for in reality their accusations

are identical, those of the latter being only the result of the former.

4 ἔχει δὲ πῶς ᾧδε: Socr. does not give the exact words of the ἀνωμοσία, they were as follows, ἀδικοῖ Σωκράτης οὐς μὲν ἡ πόλις νομίζει θεοῦ οὐ νομίζων, ἕτερα δὲ καὶνὰ δαιμόνια εἰσηγούμενος' ἀδικοῖ δὲ καὶ τοὺς νέους διαφθείρων τμήμα θάνατος. 11 σπουδῇ χαριεντίζεται 'serio iocatur,' an ἐξέμωρον which would be even more pointed if it were σπουδῇ παίζει, but see below 27 A. The sense is: Meletus

treats a very serious matter, a matter of life and death, just as if it were a mere joke.—ῥαδίως 'temere,' without sufficient cause and thought.—εἰς ἀγῶνα καθιστάναι lit. 'to put into a lawsuit,' i. e. 'to accuse.'

13 ὧν is dependent on ἐμέλησεν, not on οὐδέν. τοῦτω is more emphatic than αὐτῷ would be. 14 καὶ belongs to ὑμῶν, as its mere position indicates. Socr. is going to convince them, too, of the truth of his assertion, just as he himself is already convinced of it.

Oh. XII. p. 12, 15 δεῦρο 'ἀπὸ τοῦ ἔρχου' Bekk. Anecd. 1, 88: 'come, tell us' = ἴθι δὴ νῦν εἰπέ ν. —ἄλλο τι ἢ is an elliptical expression: cf. Herm. ad Viger. p. 780 n. 110 (Krüger § 62, 3, 8). Lit. 'is it anything else or do you—?' 17 ἐγωγε so. περὶ πολλοῦ ποιούμεαι. 18 μέλον γὰρ σοι absol. constr. 'since you care for this.'

19 τὸν διαφθείροντα is predicate to ἐμέ, but this is at the end of the constr. so as to throw more emphasis on it.—εἰσάγει so. εἰς δικαστήριον (or εἰς δικαστὴς), here with a dat. τουτοῖσι (cf. Xen. Mem. 2, 4, 3 τοῖς μὲν οἰκτέταις καὶ λατροῖς εἰσάγοντας, although this instance is not quite to the point): Stallb. well compares Virg. Aen. 2, 457, *avo puerum Astyanacta trahebat* instead of *ad avum*. Cobet Var. Lect. p. 299 writes εἰς τουτοῖσι and considers the words καὶ κατηγορεῖς as a gloss. 23 οὐ—λέγω: above l. 18. μεμέληκεν so. τῶν πραγμάτων περὶ ὧν προσποιεῖ σπουδάζειν καὶ κήδεσθαι.

27 οὗτοι, οἱ δικασταὶ 'these here, the judges.' οἷδε is then used, inasmuch as the present assembly of judges is *instar omnium*.

p. 13, 2 νῇ τῇ "Ἐραν a favourite oath of Socr.: Gorg. 449 D. Theset. 154 D. Hipp. mai. 287 A. 291 E. 5 ἀλλ' ἄρα μὴ 'but should it not be that?' an ironical way of advancing a supposition.

6 οἱ ἐκκλησιασταὶ is bracketed in accordance with Cobet Var. Lect. p. 299. 12 οἱ μὲν—πάντες ἄνθρωποι εἶμαι so. δοκοῦσι which is easily supplied from the preceding δοκεῖ ἔχειν. 19 οὐ φῆτε expresses one idea only, = *negare*, and this accounts for the seeming deviation from the rule according to which μὴ and not οὐ should stand after εἰ, ἐάν, ἵνα, ὅρα and ὅπως. 20 εἰ—διαφθεῖρει—ὥφελούσιν: the conditional clause stands in the indicative in order to express Meletus' assertion as one assumed to be real: we express the same by adding 'indeed.' Tranal. 'for great would be the good

fortune of youth, if indeed (as you say) only one corrupts them and all the rest benefit them.' 24 The words *οτι ουδεν σοι μεμλεηκε κ.τ.λ.* are added as an explanation of *την σουτου αμελειαν*, in as far as the *αμελεια* is manifested in Meletus' not bestowing any previous thought on the matter with which he charges Socrates. Riddell justly observes that between *αμελειαν* and *Μεληγε* a play upon words is doubtless intended; similar cases in Plato are quoted in his 'Digest of Idioms' § 823.

Ch. XIII. p. 13, 26 In *ω προς Δις* M. the words *προς Δις* are added to the name of the person addressed, while in reality they belong to *ημιν ειπε*. Riddell quotes Rep. 332 c, *τι οει, ω προς Δις, ην δ' εγω*. See also 26 π below, and add Euthyd. 290 π, *αλλ' δρα, ω προς Δις, μη ο Κτησιππος κ.τ.λ.* 28 *ω ταν' προσρημα τιμητικης λεξεως λεγεται δε και επ' ερωσει πολλακις* Hesych. *ταν* stands for *εταν* = *εταεν*, from *εταεις* (*ετηεις*) which is itself derived from *ετης*, 'relative, friend.' Irony is in English also often expressed by adding 'friend:' see, moreover, 26 ν, *ω φιλε Μεληγε*.

—Before *αποκριναι* Socr. makes a pause in expectation of Meletus' answer, and then continues when Meletus hesitates to return an answer.

p. 14, 2 *δε* is here 'in each single instance.' See below, 87 c. Krüger, § 50, 8, 9 quotes from Isocrates *πραι-δευμένους καλῶ τοὺς πρεπόντως καὶ δικαίως ὁμιλοῦντας τοῖς δὲ πλησιζουσιν* 'I call those well-educated who will behave in a seeming and just manner to whoever may come near them.'

5 *ο νόμος κελεύει*: cf. Demosth. c. Steph. II § 10, *τοῖν ἀντιδικῶν ἐπ'ἀνταγχει εἶναι ἀποκρίνασθαι ἀλλήλοις τὸ ἐρωτώμενον, μαρτυρεῖν δὲ μή*. 10 *τηλικούτου βετος* 'myself being so old,' *τηλικόσδε ὦν* 'you so young.'

13 *εγω δε δη*: *δη* is again ironical. 15 The best mss. (the Bodleian among them) read *απ' αὐτου*, and then *απο* expresses only the place from which the effect proceeds, not the cause of the effect which would be expressed by *υπο*. Comp. Phaed. 83 π, *κακον επαθεν απ' αὐτων* and the constr. *πασχειν υπο τινος*, above 17 λ. Cobet Var. Lect. p. 342 prefers *επ' αὐτου*, the reading of inferior mss.

17 *ομαι δε* sc. *πειθισθαι*, but in expressions like the present the verb is always omitted when it can be easily inferred from the preceding words: e.g. Sympos. 176 λ, *χαλεπῶς εχω υπο του χθες ποτου—ομαι δε και υμων τοὺς πολλοὺς*. Protag. 314 β, *οὐ μόνος Πρωταγόρας αὐτόθι ἐστίν, ἀλλὰ καὶ Ἰππίας ὁ Ἡλείου ομαι δε και Ἱπποδικον τὸν Κείων*.

18 *ει διαφθειρω, ακων* in accordance with Socr.'s assertion *ουδεις εκων αμαρτανει*, which results from his doctrine that all virtue is knowledge (*πανσαι αι αρεται επιστημαι ειναι*), and that, if any one acts wrongly, he does so out of ignorance of what is right. 20 *και ακουσιων* is, strictly speaking, implied in *των τοιούτων*, but is added in order to emphasize the whole idea. The constr. of *εισαγειν* with a gen. follows the analogy

of the verbs of accusing: cf. 24 D, *εισάγεις καὶ κατηγορεῖς*. It is not, therefore, necessary to read *τῶν τοιούτων ἔρεκα ἀμαρτημάτων* with Cobet, Var. Lect. p. 300. 21 *ἰδίᾳ* orig. 'singly' or 'personally,' here 'between ourselves.' 22 *μάθω=ἰδοῦμαι* 'when I have been taught better.'

23 *παύσομαι*: sc. *τοιούτων* (added in the text by Heindorf): the participle being readily understood from *τοιούτων*. Other instances in which participles are omitted after *παύσομαι* are quoted by Stallb.: Protag. 328 D, *ὅτι τῷ ὄντι πεπαισμένος εἰς* sc. *λέγων* (*τοῦ λόγου* precedes). Phaedr. 262 E, *παύσαι* sc. *λέγων*. Arist. Birds 1396, *ἀλλ' οὐ ἐγγύ' ἐὼ παύσομαι* sc. *ῥέδω*. 24 In *ἐφ' ὧς καὶ οὐκ ἐθέλωνας* observe the *ὑστερον πρότερον*.

Ch. XIV. p. 14, 23 *τοῦτων* depends on *ἐπέλυσεν*: cf. 24 C, *ὡς ἐπέλυσεν*. 29 *ὅμως δὲ δὴ* 'for all that'—though it would appear unnecessary to examine each point of Meletus' accusation in detail, since the whole seems to be already refuted more summarily. p. 15, 1 *ἀδίσκωτα* sc. *διαφθεῖραι*, the other infin. *μή νομίζω* being dependent on *ἀδίσκωτα*. 2 *ταῦτα* belongs to *ἀδίσκωτα*. 3

In *πάντων μὲν οὖν, μὲν* is only a representative of *μή*. 5 *ὡς τῶν ὁ λόγος ἐστίν=οὗτος τῶν λόγων*, not *ὡς τῶν λ*. Cf. Charmid. 156 A, *οὐ γὰρ τί σου ἄλλος λόγος ἐστίν*. Eur. Med. 541, *οὐκ ἂν ἦν λόγος σέθεν*. Riddell quotes Legg. 678 A, *πάλαι καὶ παλαιὰς πέρι καὶ νομοθεσίας, ὡς τῶν ὁ λόγος ἦν παρὲς τῆς...μνήμης εἶναι*. 7

πρότερον...ἀδίσκωτα. 'The first part of this double question is being developed in several coordinate secondary parts, which are seemingly not dependent on *λέγεις* and thus assume the character of a parenthesis. *καὶ αὐτὸς ἔρα* is a direct inference from the preceding words; *καὶ οὐκ*, because an affirmative is used, *οὐδέ* because a negative assertion precedes. *οὐ μέντοι—ἐτρέπων* reverts to *νομίζω εἶναι θ*, though as to its mere sense it belongs also to the preceding *νομίζω...θεός*, and hence we should also understand *ὅτι ἐτρέπων*. The second principal part is made to correspond to the first *πρότερον λέγεις* by *φίς*, and is then developed in two coordinate parts with *οὐτε—τί*, the second of which corresponds to the first of the first part, and the first to that part of the sentence which extends from *αὐτὸς ἔρα* to *ἐτρέπων*.' CHOX.

14 *ὅτι* sc. *γόνιμα*. Cf. Riddell 'Digest' § 20. 2—*οὐδέ...οὐδέ* is very different from *οὐτε...οὐτε*. The latter is 'neither...nor'; the first 'not even...and not.' The Sun and Moon were worshipped all over Greece under the names of Apollo and Artemis. 16 *μή δέ* sc. *ὁ νομίζω*. The words *ἐπ' ὧς* *ἀναστρεφόμενος* are justifiable when used by Meletus: see note on 17 A. 17 *Ἀναξάγρης*: Anaxagoras of Clazomenae was born 500 B.C. His speculations mark an important period in the development of Grecian philosophy, since he was the first who maintained that *Νεὺς* was the fundamental principle of the universe. He took up his residence at Athens and lived there in constant and intimate intercourse with

the most eminent men of the time, especially Pericles and Euripides, in whose plays we find many traces of the influence of the doctrines of Anaxagoras. At last the enemies of Pericles having accused Anaxagoras of atheism, he was banished Athens and died in retirement at Lampsacus. According to Diogenes Laërt. 2, 8, Anaxagoras maintained τὸν ἥλιον μύθρον εἶναι διάπυρον καὶ μέγιστον τῆς Πελοποννήσου, τὴν δὲ σελήνην οὐκ ἔχειν καὶ λόφους καὶ φάραγας.

18 οὕτω belongs not only to κατάφρονεῖς, but also qualifies ἀπειροῦς.

19 ὥστε οὐκ εἰδέναι: again we expect μή instead of οὐκ, but again οὐκ εἰδέναι expresses only one notion = ἀγνοεῖν: comp. οὐ φάναι 25 v.

21 καὶ δὲ καὶ is ironical 'and then you mean to say that.'—ταῦτα gives here just as good sense as τοιαῦτα or ταῦτά ταῦτα which have been proposed by some editors.

23 ἀραχμῆς is here the highest price paid for a seat in the theatre (εἰ πάνυ πολλοῦ), and Harpocration, Suidas, and the Schol. on Lucian say expressly that this was so: the lowest price was two oboli (Böckh, Public Economy of Athens, transl. by G. C. Lewis, p. 223, n. 315, 2nd ed.), given as a gratuity to poor citizens since the time of Pericles. The seats were sold by persons called θεατρῶναι or θεατροπῶλαι. The doctrines of Anaxagoras may, as Socr. says, often be heard on the stage: a fact easily deduced from the influence exercised by Anaxagoras on the tragic poets, especially Euripides (Valcken. Diatr. p. 29 ff.), and from the derision with which these doctrines were treated by the comic writers. Euripides called the sun χρυσέαν βῶλον in the lost tragedy Φαέθων. See also Orest. 983, μύλοιμι τὰν οὐρανοῦ Μέσσην χθονός τε τεταμέναν αλωρήμασι Πέτρων ἀλύσειν χρυσέαισι φερομένην Δίναϊσι βῶλον ἐξ Ὀλύμπου.

24 ἄλλως τε καί: Socr.'s pupils would laugh at him not only for appropriating to himself the views of Anaxagoras, but also for accepting them as true, considering how very absurd they are and contrary to common sense. In Xen. Mem. 4, 7, 7, Socr. shows the utter absence of tenability of these views of Anaxagoras.

p. 16, 1 νεότητι 'rashness of youth.'

2 ξυγτιθέντι διαπειρωμένῳ without καὶ (which is omitted in the best mss., but given by those of inferior order), the first participle being subordinate to the second. In direct speech it would be αἰνίγμα ξυγτιθῆσι διαπειρώμενος. See a similar constr. Rep. 555 v, τὸν δὲ ὑπείκοντα ἐνιέντες ἀργύριον τιτρώσκοντες.

3 ὁ σοφὸς δὴ 'sapiens scilicet ille.' γνώσεται ἐμοῦ χ. is a constr. like 22 c, ἡσθόμην αὐτῶν ολομένων.

4 τοὺς ἄλλους, see v, τοῖς ἄλλοις.

Ch. XV. p. 16, 11 παραιτεῖσθαι 'ἐπὶ τοῦ αἰτεῖν, ὡς παρὰ Μενάνδρῳ παραιτοῦμαι σε γνώμην ἔχειν.' Etym. Magn. Stallb. quotes Arist. Knights 37, ἐν δ' αὐτοῖς παραιτησώμεθα. See above n. on p. 2, 4. 14 ἀνθ. δὲ οὐ νομίζει: in constr. of this kind the verb is generally

repeated: see *Crito* 54 A, *πότερον ἐὰν εἰς Θερταλίαν ἀποδημήσῃς, ἐπιμελήσονται, ἐὰν δὲ εἰς Αἶδου ἀποδημήσῃς, οὐχὶ ἐπιμελήσονται.* 16 *θορυβεῖται* 'merely by making irrelevant remarks instead of answering;—brawling, as we might say.' RIDDELL. 19 *τοῖς ἄλλοις* means the audience (*ἀκροαταί*) and more especially the judges. 22 *οὐκ ἔστιν* is Meletus' reluctant answer. This appears also from the ironical words that follow.—ὡς ἄνησας 'ut (me) iuvisti.' Stallb. quotes Arist. *Lys.* 1033 *νῆ Δί' ἄνησάς γέ με*, and Luc. *Hermot.* § 59 *ὡς ὀλισθηρὸς εἰ, ὦ Ἑρμότιμῃ, καὶ διδράσκεις ἐκ τῶν χειρῶν. πλὴν ἄλλ' ἄνησάς γε.* Diall. *Dear.* 26, 1 *ἄνησας διδάξας τὰ γνωρίσματα.* 23 *μόγισ* 'at last,' after a good deal of trouble. *μόγισ* is here given by the mss., while *μόλις* is only in a few inferior ones. Thucydides and Xenophon prefer *μόλις*.—*ὑπὸ τούτων ἀναγκαζόμενοι* may mean by direct interference and command of the judges, or merely compelled by the indignation manifested by the audience at Meletus' sullen silence. 27 *ἀντιγραφὴ* here = *ἀντιμωσία*, 19 B (as it seems, the only example of this meaning of the word). p. 17, 1 *τοὺς δαίμονας κ.τ.λ.* "The usage of the language from Homer down to Plato well agrees with this explanation. In Homer the words *θεοί* and *δαίμων* are indiscriminately used both of the divine being and of individual gods, although their original meanings must have differed, as appears from the use of the adjectives. Hesiod (*Opp.* 108—25) uses *δαίμονες* of the patron spirits of men, such as men of the golden age were considered to become after their death; and in general distinguishes between *θεοί*, *δαίμονες* and *ἥρωες*, a distinction attributed also to Thales. Hence the idea propounded by Plato *Symp.* 202 E *πάν τὸ δαίμονιον μεταξὺ ἐστὶ θεοῦ τε καὶ θνητοῦ... ἐρμηνεύον καὶ διαπορθεύον θεοῖς τὰ παρ' ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς τῶν θυσιῶν.* The designation *θεῶν παῖδες* is not found anywhere else, as these are generally classed with the gods or heroes." CRON.—*ἦτοι—ἦ* is often found in the best writers: Stallb. quotes *Phaed.* 76 A. *Gorg.* 460 A. 467 E. *Protag.* 331 B. So also *Soph. Antig.* 1182. 8 *ἄλλων ὧν=ἐξ ὧν*; but whenever a demonstrative sentence precedes a relative sentence, a preposition common to both is generally not repeated with the relative, if the relative sentence is used attributively. 11 *ὅτων* [*τοὺς ἡμιόνους*]: Stallb. says 'mulos our memores, in aprico est:' but I confess that I cannot see why they should be mentioned, and it seems to me, moreover, that the whole passage becomes clearer and the whole argument more consistent, if the words *τοὺς ἡμιόνους* are omitted. I have, therefore, followed Bäumlein's and Hermann's view in bracketing them. They were, no doubt, added by a reader who thought that the existence of mules was the most cogent argument to prove that there were both horses

and asses at the same time. 13 Hermann considers the words *τῆς γραφῆς ταύτης* to be spurious: but there is no reason for so doing, since *ταῦτα* does not belong to *ἐγράψω*, but to *ἀποπειρώμενος* 'trying to get at me with those charges:' a constr. for which Stallb. quotes Xen. Oec. 19, 13 *ἀποπειρᾷ μὲν καὶ τοῦτο*. 14 *ἐγκαλοῖς*: the optative because *ἀπορώ* is here the imperf. (= *διὰ τὴν ἀπώρῃς*). 16 *οὐ* is a manifest interpolation, as Socr. here repeats Meletus' assertion in all its glaring inconsistency.

Ch. XVI. p. 17, 24 *ὃ ἐμὲ ἀλρήσει* 'this is sure to cause my condemnation.' The simile which underlies the expression is readily understood on comparing the analogous phrases used in legal language: *διώκειν*, *φεύγειν* and *ἀλλοσκεσθαι* (38 D. 39 A, B). Stallb. appropriately cites the word *καθαίρω*, frequently meaning 'to condemn:' e.g. Lys. adv. Agor. § 37 speaks of *ἡ καθαίρουσα ψῆφος*. 26 *πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς ἀνδρας* in English 'also many other good men:' the first *καὶ* being 'also' or 'etiam' (it might also be *καὶ* *ἄλλους πολλοὺς*), while the second *καὶ* is added according to a well-known usage, e.g. *πολλοὶ καὶ σοφοὶ ἄνδρες* 'many wise men.' Hirschig writes *πολλοὺς καὶ καλοὺς καὶ ἀγαθοὺς ἀνδ.*, but there is not the slightest reason for an arbitrary change of this kind. 27 *οὐδὲν δὲ δεινόν* there is no fear *μή* lest—*ἐν ἐμοὶ στή* this should be confined to me alone: cf. Soph. Aj. 950 *οὐκ ἂν τὰδ' ἔσται τῇδε, μή* *θεῶν μέγα*. 28 *εἴτα* in questions often denotes wonder or indignation: Crito 43 B. p. 18, 4 *ὑπολογίζεσθαι* (lit. 'to reckon per contra,' i.e. 'give any countervailing weight to') is used in the same sense Crito 48 D, where also we have the same sentiment as here. Lach. 189 B Plato has *ὑπόλογον ποιεῖσθαι*, and Prot. 349 C *ὑπόλογον τίθεσθαι* in the same sense. 5 *ἔστιν τι καὶ συμκρὸν ὕψελός ἐστιν* 'who is good for something:' so Legg. 9, 856 C *πᾶς γὰρ ἀνὴρ, οὗ καὶ συμκρὸν ὕψελος*. See Crito 46 A. 6 *πράττει* *τι*: the pronoun *τι* is added on the authority of only one ms.: but even if there were no ms. authority for it, we should be obliged to add it as *πράττειν* cannot be used absolutely in the sense of 'to be doing.' On account of the identical sound of the last syllable of *πράττει* (*pratti*), the pronoun was omitted by the scribes. 8 *τῶν ἡμετέων* = *τῶν ἡρώων*. Hesiod Opp. 158 *ἀνδρῶν ἡρώων θεῶν γένος οἱ καλέσονται Ἠμέτεοι*. 10 *παρὰ τὸ αἰσχρὸν τι ὑπομείναι* 'rather than he would submit to anything disgraceful.' 12 *θεὸς οἶσα*: and being a goddess she was sure to know the truth. *οὕτως* *πως* is added, because the words are not quoted literally, but only in their general sense. See Hom. Il. Σ, 70 ff. 16 *ὃ δὲ* leaves the constr. begun above with *ὥστε*. This irregularity is due to the interposition of the quotation from Homer. 21 *μὴ αὐτὸν οἶε*, a question like 25 A. 23 *ἢ ἡγήσάμενος βέλτιστον εἶναι ἢ ὑπ' ἀρχαίῳ ταχθῇ* we have again a slight irregularity of

construction, such as we have already noticed many times in our author. The regular constr. would be ἡ ὑπ' ἀρχοντος κελευθεῖς. Stallb. quotes an instance precisely analogous to the one in the text: Demosth. de Rhod. lib. § 23 εἰ γὰρ τί που κεκράτηκε τῆς πόλεως βασιλεὺς, ἢ τοὺς πορηγοτάτους τῶν Ἑλλήνων...πέρας ἢ οὐδαμῶς ἄλλως κεκράτηκεν.

26 πρὸ τοῦ αἰσχροῦ 'in preference to disgrace.' Phaed. 99 A εἰ μὴ δικαιότερον ὦμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν. See also Crito 54 B.

Ch. XVII. p. 18, 27 εἰργασμένος is more than πεποιηκὼς 'I should be one who is guilty of some fearful deed.' 29 ἐμεῖς ἐλεσθε: the assembly of the judges is here addressed as representing the whole people.—ἐν Ποτιδαίᾳ—Δηλίῳ: Potidaea, a Corinthian colony in Chalcidice, rebelled against the supremacy of the Athenians in 432, and after the Potidaeans with their allies from the Peloponnesus had been beaten by the Athenians under Callias (who lost his life in the battle), the town was besieged by sea and land. After a two years' siege the town was surrendered. In the battle of Potidaea Socr. saved the life of Alcibiades. The battle of Amphipolis (an Athenian colony on the Strymon in Thracia) took place in 422. Cleon perished in the flight, and Brasidas paid for his victory with his life. Delium was a sanctuary of Apollo, near Oropus in Boeotia. The battle in which the Athenians were defeated by the Boeotians and their general Hippocrates was killed falls into the year 424. In this battle also Socr. distinguished himself by his bravery, and especially in the retreat, when it is related that he saved Xenophon's life. p. 19,

5 λῑποιμ: the optative is used, because the circumstance is only assumed to be so, while ἔταπτον, ἔμενον, and ἐκινδύνουν express real facts. On hearing the words λῑποιμ τὴν τάξιν, an Athenian would immediately be reminded of the λιποταξίου (or λειποστ.) γραφή, which was punished with the loss of the rights of citizenship (ἀτιμία). 11 δ οὐκ οἶδεν: sc. τίς, but the third person sing. is often used in a general sense without the pronoun. So again below B and 39 D.

12 οὐδ' εἰ 'not even if.' Far from being the greatest evil of all, we know not even if death is not the greatest boon of all.

13 ὥς εἰ εἰδότες 'as if they knew well.' 14 τοῦτο is the nom. 'and is not this ignorance?' αὐτὴ ἡ ἐπονείδιστος, the same as was censured so sharply above 21 D.

17 εἰ δὴ 'if indeed.' 18 τοῦτω δὲ sc. φαίην εἶναι or εἴην. 21 πρὸ τῶν κακῶν: see on 28 B πρὸ τοῦ αἰσχροῦ.

24 τὴν ἀρχὴν lit. 'from the very beginning,' i.e. 'altogether,' but so only in a negative sentence.

26 ἀποκτεῖναι 'to sentence to death:' in Xen. Mem. 4, 8, 5 ἀποκτείνειν is opposed to ἀπολύειν.

27 δὲ—ἐπιτηδεύοντες—διαφθαρήσονται: the particle (δὲ) belongs to the participle (ἐπιτηδεύοντες) = ἤδη δὲ ὑμῶν οἱ υἱεὺς ἐπιτηδεύουσιν δ Σ.

3. καὶ πάντες παντάπασι διαφθαρήσονται. p. 20, 3 ἐφ' ὧτε with a foll. inf. 'upon the condition that.'—ἐν ταύτῃ τῇ ζητήσῃ 'in this search' viz. for one wiser than yourself: Hirschig writes ἐν ταύτῃ τῇ ἐξετάσει (see 28 π. 23 π. 88 Δ), and it is possible that Plato actually wrote so, though it is impossible to prove that he did not write what our mss. give. 6 ὅτι ἐγὼ—ὅτι performatives here the same office as inverted commas in modern languages. —ἀσπάζομαι καὶ φιλῶ lit. 'I embrace and kiss you,' i.e. 'I have the greatest respect and love for you.' Stallb. quotes other instances: Lysis 217 π ἀναγκάζεται δὲ γε σῶμα διὰ νόσον ἱατρικὴν ἀσπάζεσθαι καὶ φιλεῖν. Legg. 3, 689 Δ τὸ δὲ ποτηρὸν καὶ ἄδικον δοκοῦν εἶναι φιλεῖ τε καὶ ἀσπάζεται. 7 πέλομαι δὲ μᾶλλον τῷ θεῷ: see Acta Apost. 5, 29 πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. 8 οὐ μὴ παύσωμαι is here the reading of the best mss. (the Bodl. among them), not παύσομαι (which would, however, be possible); cf. Phaed. 66 π οὐ μὴ ποτε κτηνώμεθα, where only two inferior mss. read κτηνόμεθα. 12 ἰσχύς is here strength of mind, as appears from the antithesis of the striving after riches, praise, and glory. Cron cites Xen. Anab. 7, 8, 19 for τῆς μεγίστης etc. 21 νεωτέρῳ—ποιήσω: the dative with ποιῶν expresses for whom something is done, the acc. denotes at whom it is done. Cf. Xen. Anab. 3, 2, 24 καὶ ἡμῶν (for us) γ' ἂν οἷδ' ὅτι τρις ἄμενοι ταῦτ' ἐποίει, εἰ ἑώρα. 26 τὴν ἐμὴν τῷ θεῷ ὑπηρέσιαν: for the dative τῷ θεῷ see n. on 18 π τὰ μετέωρα φροντιστής, and comp. below π τὴν τοῦ θεοῦ δόξαν ὑμῶν. Euthyphr. 14 π we have precisely the same expression ὑπηρέσια τοῖς θεοῖς. 29 πρότερον sc. ἢ τῆς ψυχῆς as is readily supplied from ὡς τῆς ψυχῆς.—μηδέ connects οὕτω σφόδρα with πρότερον; if it were μήτε, it would add a third sentence to the two preceding μήτε...μήτε. 30 λέγων ὅτι κ.τ.λ. 'Examples of speeches of Socr. to this effect are found in Xenophon; see also the beautiful conversation in the Euthydemus, chs. viii—x., which will show in what sense Socr. says ἐξ ἀρετῆς τὰλλα ἀγαθὰ τοῖς ἀνθρώποις γίγνεται: the value of our so-called goods consisting not in the possession, but in the proper use of them. The sentiment here blamed by Socr. occurs, however, as early as in the sentences of Theognis 629 πλῆθει δ' ἀνθρώπων ἀρετὴ μὴ γίγνεται ἤδε, Πλουτέϊν τῶν δ' ἄλλων οὐδὲν ἀρ' ἦν βέλους κ.τ.λ., and in the expression quoted by Pindarus Isthm. 2, 11 χρήματα, χρημάτων ἀνή. At Athens this view gained ground rapidly in the time of the Peloponnesian war, when there was a general decay of morals: Thuc. 2, 53.' Ορον. p. 21, 3 For εἰ διαφθέρω comp. 25 π, extr. εἰ—ὠφελοῦσω. πρὸς ταῦτα 'having due regard to this' = 'therefore.' ὡς ἐμοὶ οὐκ ἂν ποιήσωτος 'as you may be sure that I shall never do' etc. For the part. fut. with ἂν see Crito 53 σ ἂν φανείσθαι. 7 πολλάκις τεθνᾶναι recurs below 41 Δ. Dem.

Phil. 3, 65 *τεθνάναι δὲ μυριάκις κρείττω ἢ κόλακά τι ποίησαι Φίλιππου.*

Ch. XVIII. p. 21, 17 *μη θορυβεῖν* is added as an explanation of *οἱ ἐδεήθησαν ὑμῶν.* 18 *ἀμείνωνι ἀνδρὶ*: the dat. stands after *θεμιτὸν εἶναι* in the same manner as after *ἐξεστὶ μοι*: cf. Phaedo 67 B, *μη καθαρῷ γὰρ καθαρὸν ἐφάπτεσθαι μὴ οὐ θεμιτὸν ᾗ.* 19 *ἀτιμώσεων* is the reading given by Stob. Serm. 5, 126: the mss. of Plato having *ἀτιμώσεων.* Cf. Rep. 8, 553 B *εἰς δικαστήριον ἐμπειρόντα ὑπὸ συκοφαντῶν ἢ ἀποθανόντα ἢ ἐκπεδόντα ἢ ἀτιμωθέντα καὶ τὴν οὐσίαν ἀποβαλόντα*, where *καὶ* between *ἀτιμωθέντα* and *ἀποβ.* indicates that loss of the rights of a citizen and confiscation of fortune were generally combined. 22 *ἐπιχειρεῖν ἀποκτ.* is exegesis of *δ οὗτος νυνὶ ποιεῖ.* 27 The words *εἰ καὶ γελοιότερον εἰπεῖν* 'though it may sound somewhat ridiculous' qualify the expression *προσκειμενον ὑπὸ τοῦ θεοῦ* = *προσθεθειμένον ὑπὸ τ. θ.*: see n. on 17 *Ἀ πεπόνθατε*, and directly afterwards we actually have the act. *προσθεθειμένα.* *προστίθηναι* often has the meaning 'to place near in order to urge on.' p. 22, 3 *ὑπὸ μύωπός τινας* admits of a twofold explanation, (1) by a spur (2) by a gadfly; Stallb. is in favour of the latter, because *προσκεισθαι* is nowhere used of a rider spurring his horse; but this is by no means cogent, as the simile is not fully worked out and the single expression should not, therefore, be weighed too nicely. Stallb. talks, moreover, of the 'imaginis elegantia;' but to my taste, comparing oneself to a gadfly does not seem very elegant. But Socr. means to liken himself neither to a spur nor to a gadfly; but as a lazy horse requires a spur to quicken its pace so the city requires Socr. to rouse it out of its lethargy and slothfulness. *προσκαθίζων* at the end of the sentence reverts to *προσκειμενον* at the beginning. 10 *οἱ νυστάζοντες ἐγειρόμενοι*, 'velut dormitantes cum excitantur' (F. A. Wolf). 11 *εἰτα* often stands where we should rather expect *καὶ*: e. g. Xen. Mem. 2, 2, 14 *τοὺς ἀνθρώπους φυλάξῃ, μὴ σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντας ἀτιμώσωσιν, εἰτα ἐν ἐρημίᾳ φίλων ἀναφανῆς.* 15 *οὐ γὰρ ἀνθρωπίνῳ ἔοικε* is justly translated by Stallb. 'superare enim videtur naturam humanam,' as *ἀνθρώπινος* generally denotes humanly weak. 17 *ἀνέχεσθαι* is frequently constr. with a gen. of a participle: Krüger 56, 6, 2 quotes from Eur. *πῶς πατὴρ Τέκνου θανάτος ῥαδίως ἀνέχεται*; 22 *εἶχον* is the reading of the better class of mss.: see 34 B *τὰχ' ἂν λόγον ἔχοιεν*: inferior mss. give *εἶχεν* (sc. αὐτό) which may be supported by many analogous passages, and would be equally correct, though this alone is no reason for putting it into the text against the authority of the best mss. 24 *ἀπαναισχυντήσαι* 'do with all one's impudence.' The partic. *παρασχόμενοι* is an exegesis of *τοῦτο*: cf. Crito 53 C *ἀναισχυντήσεις διαλεγόμενος.* 27 *τῶν μάρτυρα παρέχομαι* = *παρέχομαι μάρτυρα καὶ ὁ μάρτυς ὃν παρέχομαι*

καυός ἐστι. This will explain why we have an article with *μάστιγα*.

Ch. XIX. p. 22, 29 *πολυπραγμοῦ* 'give myself a great deal of trouble.' In other passages Plato uses this word of the distracting stir and commotion in the busy life of most men in opposition to philosophical meditation and studies, e.g. Gorg. 526 c *ἀνδρὸς φιλοσόφου τὰ αὐτοῦ πράξαντος καὶ οὐ πολυπραγμοῦσαντος ἐν τῷ βίῳ*. Here we perceive a certain irony in the use of the word, inasmuch as Socr.'s *πολυπραγμοσύνη* sprang from the endeavour to accomplish the mission entrusted to him by God, i.e. τὰ αὐτοῦ πράττειν. See also 33 A. Cron.—*ἀναβαλὼν εἰς τὸ πλῆθος*: cf. 170 *ἐπὶ δικαστήριον*. The *pnux*, where the assemblies of the people took place, had a high situation; it is not, therefore, necessary to supply *ἐπὶ τὸ βῆμα*. p. 23, 4 *φωτῇ* is here, no doubt, a gloss added by a reader on account of the words directly following *φωτῇ τις γιγνομένη*. *ἐπικωμῶδῶς* 'treating it in the manner of comic writers,' in so far as Meletus put his own construction on Socrates' *δαίμονιον*, in speaking of *καυὰ δαίμονια*, without taking the trouble to ascertain what Socrates really meant by his *δαίμονιον*. This seems hardly the proper place for entering into a discussion on the *δαίμονιον* of Socrates, and the student must here be satisfied with the account given of it by Socrates himself.

7 The reading of the best mss. is *τοῦτο*, not *τούτου* which the old editions have: *τοῦτο* is of course dependent on *πράττειν*. For *μέλλω* we should then supply the fut. infinit. *πράξειν*.

8 Cf. Gorg. 514 A, *πράξαντες τῶν πολιτικῶν πραγμάτων*.—*πᾶλαι...πᾶλαι*: the iteration of the word gives greater emphasis to the whole passage. An Athenian citizen took part in all public transactions after attaining the twentieth year of his age. The pluperf. *ἀπολώλη* and *ᾤφελήκη* (pure Attic instead of *ἀπολώλεω* and *ᾤφελήκειν*) are here given by the best mss. (Bodl. m. pr. Ven. b.). Plato uses the form *in η* in preference to that in *εν*. 14 *πλήθει*=*δημοκρατίᾳ*. 17 *καὶ εἰ*, 'even if,' *εἰ καὶ*, 'although.'

XX. p. 23, 18 Cron quotes Dem. Olynth. 2, 12 *πᾶς λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν*. 22 *οὐδ' ἂν εἴ* is more emphatic than *οὐδενὶ ἄν*: cf. Gorg. 512 π *τὴν εἰμαρμένην οὐδ' ἂν εἰς ἐκφύγει*.

23 *ὑπεκάθομι*: *verba in dñew, éñew et úñew* exeuntia denotant actionis quandam intentionem vel in diuturnitate vel in perpetuitate vel in virium contentione aliqua conspicuam. STALLB.

24 *ἅμα καὶ ἅμα ἄν*: the first *ἅμα* belongs to *ὕψικων*, the second to *ἀπολοιμην*, and *ἅμα*—*ἅμα* as cor-relatives occur also in other passages and phrases, e.g. in the expression *ἅμ' ἐπὶ ἅμ' ἔργον* (*dictum factum*), and Xen. Cyr. 3, 1, 15 *ὅρα μὴ ἅμα τε εἰ ποίησῃς καὶ ἅμα οὐ φίλων νομίσεις*. Comp. Gorg. 496 c *ἅμα τε ἀπαλλάττεται ἄνθρωπος καὶ ἅμα ἔχει*. 497 b *ἅμα διψῶν τε καὶ ἅμα ἠδόμενος*. Soph. Antig. 486 *ἅμ' ἡδέως ἔμοργε κἀλγεινῶς ἅμα*, according to Dindorf's reading. Of the conjectures made

on this passage, Campbell's seems the best, *ἄλλα καὶ ἄλλ' ἂν ἄν.* 'should be ready to meet death in sundry forms;' but I cannot see any necessity for a change. 25 *φορτικὰ καὶ δικανικὰ* is an expression sufficiently protected by the parallel passage, Gorg. 482 π., where we have *φορτικὰ καὶ δημηγορικὰ*, which is then explained *ἃ φύσει μὲν οὐκ ἔστι καλὰ, νόμῳ δέ.* *φορτικὰ* is then 'vulgar' or 'common,' and *δικανικὰ* means words commonly heard and used in courts of justice. Hermann adds *οὐ* before *δικανικὰ*, saying 'quis credat, Socratem qui statim a principio se *ξένως* ἔχειν τῆς ἐνθάδε λέξεως professus est, nunc judicialia verba promittere?' but Riddell justly observes that the speech in point of fact betrays abundant knowledge of technicalities, cf. 34 *ἂ ἐλ δὲ τότε κ.τ.λ.* 27 *ἐβούλευσα*, 'I was in the council' of the 500: members of the 500 were chosen by lot, and it was their principal business to prepare the resolutions to be laid before the assembly of the people; these were called *προβουλευματα*. 'The ten phylæ, of which this senate consisted, performed one after the other (the order being annually settled by lot) the functions of the *πρυτανεῖα*, so that each was charged with this for at least 35 (and in leap-years 38) days in the year. Out of these 50, one was chosen by lot *ἐπιστάτης* for each day; he took care of the keys of the treasure of the state, the archives and the great seal, and also presided in the council and the assembly of the people.' Hermann, *Antiquities*, § 127. 'It was the duty of the Prytane and especially of the *ἐπιστάτης*, to introduce bills for the consideration and decision of the people (*ἐπιχειρονομίαν διδόναι* or *ἐπιψηφίζειν*), or to refuse doing so. Socrates belonged to the δῆμος Ἀλωπεκῆ of the φυλὴ Ἀρτιοχίς, which was in the last place of the official order. Ἀρτιοχίς is bracketed, being merely a gloss added for the sake of explanation, but not quite in accordance with correct usage. The general difference between *ἦρξα* and *ἦρχον*, *ἐβούλευσα* ('senator factus sum') and *ἐβούλευον* ('senator eram') does not hold good for this passage.' CRON. The correct usage would be *ἡ φυλὴ ἡ Ἀρτιοχίς*, and it is not impossible that Plato wrote so. p. 24, 1 *ὅτε ὑμεῖς κ.τ.λ.* 'After the victory of the Arginusæ (Ol. 93, 3 = 406 B.C.) the generals were accused of neglecting their duty by omitting to collect the bodies of the dead and save the shipwrecked. In their defence they maintained that the part of the fleet which had been left behind for this purpose, while they themselves went in pursuit of the enemy, had been prevented by a storm from carrying out the task assigned to them. How far they were guilty or not it is difficult to settle, though there seem to be many arguments to prove them to be innocent; but thus much is certain, that the proceeding against them was illegal for two reasons: 1, because the people decided the cause, and not the proper magistrates under whose cognizance it ought to have come; and 2, that the generals were all sentenced together

(*δὲ θρόνους κρῖναι* = *μὴ ψῆφον ἀπαρτῆς*) instead of pronouncing judgment over them one by one (*δίχα ἕκαστον*) as would have been the course of the law, in consequence of which proceeding no time was left to the accused for preparing their defence. Soon afterwards the people rued their injustice and called the instigators of the whole proceeding to a severe account. See Xen. Hellen. 1, 6, 33 ff. and the whole seventh chapter. *Ἦσαν*.—*τοὺς δέκα στρ.* is not a correct statement: if we credit Xenophon, only eight were really involved in the accusation, and only six of these were actually executed, the two others not having returned to Athens.—*ἀναρπείσθαι* is a frequent expression for gathering up the dead bodies: here it is also used for picking up the shipwrecked (see Xen. 1, 7, 11).—*τοὺς ἐκ τῆς ναυμαχίας* is explained as = *τοὺς ἐν τῇ ναυμαχίᾳ*. But constructions of this kind are only possible if the idea of the verb involves the notion of removal (as in *τοὺς ἐκ τῶν πόλεων λαβών*, Xen. Anab. 1, 2, 3), or being left after some event, as here. Cf. also Lach. 184 A *ἦν δὲ γέλωι καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὀλκίδος*, when the laughter proceeds from the galley. 3 *ὡς—ἔδοξε*: comp. Xen. Hellen. 1, 7, 12 *καὶ οὐ πολλῷ χρόνῳ ὕστερον μετέμελε τοῖς Ἀθηναίοις*. 5 *ἠναντιώθη* sc. *ὑμῶν* which is added in many editions, though it has not the sanction of the best mss. The words *καὶ ἐναντία ἐψηφισάμην* stand, it is true, in all mss., but seem nevertheless a mere gloss, since *τὸ ψηφίζεσθαι* is not part of the duties of the *ἐπιστάτης* (and such Socrates was on that very day, see Xen. Mem. 1, 1, 18), but only *τὸ ἐπιψηφίζειν*: see note on *ἐβόλευσα* above. 6 *ἐνδεικνύσαι καὶ ἀπαγεῖν*: the proceedings of the *ἐνδείξις* and *ἀπαγωγή* were of a summary nature, inasmuch as the defendant was then at once seized by the *ἐνδεκα* (unless he could give good securities) and the process against him instituted. *ἐνδείξις* was mostly used against those who arrogated to themselves political rights not belonging to them; *ἀπαγωγή* (actual leading to prison) against those who were caught in the deed itself. The *ἐνδείξις* and *ἀπαγωγή* are mentioned by Demosthenes in several passages. 7 *τῶν ῥητόρων*: see note on 23 A.—*ἡμῶν κελευστικῶν καὶ βούλων*: again the judges are treated as the representatives of the whole people. Cf. Xen. Hell. 1, 7, 12 *τὸ δὲ πλῆθος ἐβόα δεινὸν εἶναι εἰ μὴ τις ἑάσει τὸν δῆμον πράττειν ὃ ἐν βουλῇται*.—*μεθ' ὑμῶν γινέσθαι*, 'a vobis stare.' 13 *πέμπτον αὐτὸν*, 'myself and four others': so Thucyd. 1, 46 *πέμπτος αὐτός*, on which the Schol. observes, *ὅτι τοῦ αὐτοῦ μετ' ἄλλων τεσσάρων*.—*εἰς τὴν θύλον*: ἡ *θύλος* was the name of a round building near the *βουλευτήριον*, which served as a dining hall for the *prytanes*. 14 *Λέων ὁ Σαλαμίνιος*, a rich Athenian citizen, had fled to Salamis to avoid the cruelty of the Thirty, but fell into their hands and was killed: see Xen. Hell. 2, 3, 39. 15 *Ὁ ἀποθάνει* should of course be trans-

lated as if it were τὸ ἀποκαθεῖν, which would not be good Greek. 16 ἀναπλῆσαι, lit. 'to fill:' but ἀναπληρᾶναι often has the secondary meaning 'to sully, to pollute.' 18 The expression ἐμοὶ θανάτου μέλει οὐδ' οἷόν ἐστιν is very strong, especially in court, where a defendant would be rather expected to implore the judges to spare his life: hence the words εἰ μὴ ἀγρουότερον ἢν εἰπᾶν, 'were it not too rude' to be so outspoken. Stallb. appropriately says 'loquitur Socr. perinde ac si rem non enuntiaret, quam tamen enuntiat; similiter Ænthyd. p. 283 π.' 20 τὸ πᾶν is used adverbially = omnino. 21 ἐκεῖνη ἡ ἀρχή = ἐκεῖνοι οἱ ἄρχοντες; viz. οἱ τριδάκτα. 25 διὰ ταχέων, as the Thirty remained in power for only eight months. 26 ὑμῖν is the reading of the mss, which I have kept, as it cannot be denied that it gives good sense; but on the other hand, Hermann's conjecture ὑμῶν seems plausible enough, when we consider that in other passages also Socrates appeals to the direct testimony of the judges themselves: see 17 c. 19 d.

XXI. p. 24, 29 ἐπ' αὐτῶν and ἐπ' αὐτοῦ denote continuity. p. 25, 5 φανούμαι: viz. when my life is examined.—τοιοῦτος is explained by the foll. part. ἐν γὰρ ὧν. 12 μὴ λαμβάνων δ' οὐδ' οὐκ ἀλέγομαι. 14 ἐάν τις = παντὶ ὅστις δν. 15 τούτων belongs of course to τις: Socrates means above all Alcibiades and Critias, whose misconduct was often laid to the charge of their master: see Xen. Mem. 1, 2, 12 ff., 16, 39. 16 αἰτίαν ὑπέχω, 'I bear the blame.' 17 ὑπεσχόμεν μὴδέν, showing the difference between the teaching of Socrates and that of the Sophists. 19 ἰδίᾳ, 'singly,' as appears from the antithesis of ἄλλοι πάντες.

XXII. p. 25, 23 The sentence beginning with οὕτως is an epexegetical of πᾶσαν τὴν ἀλήθειαν. The dative ἐξεταζομένοις is governed by χαίρουσι, comp. Hipp. Mai. p. 285, extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι ὅτε πολλὰ εἰδότε. 25 οὐκ ἀγέδης, a litotes for ἡδιστον; so again 41 π. 26 ὡς ἐγὼ φημι, 'as I maintain.' p. 26, 1 εὐλέγκτα, 'easy to prove,' from ἐλέγχειν in the sense of investigating and examining; the common meaning, however, of εὐλέγκτος is, 'easy to refute.'—εἰ γὰρ δὴ, 'for if indeed' (as my accusers say that I do). 3 δῆπου, 'of course, naturally:' if the charge brought against me by my accusers were true, it would naturally follow that, etc.; but as this consequence does not take place, the charge itself must be without foundation. 5 ἀναβαίνοντας: see on 17 d. 6 εἰ δέ corresponds here to a preceding εἴτε, just as in other passages οὐδέ το οἴτε: see below 40 d εἴτε δὴ μηδεμία ἀσθησίς ἐστιν ... 40 π εἰ δ' αὖ οἶον ἀποδημήσαι. 8 ὑπ' ἐμοῦ: see on 17 λ. 9 μεμνησθαι, here in the sense of μνησικακεῖν, which may have caused the gloss καὶ τιμωρεῖσθαι (see also above κατηγορεῖν καὶ τιμωρ.): in this instance we have the

evidence of no less than 17 mss. in which the words in question are omitted. *παρεῖσιν ἐνταυθοῖ* 'have come hither,' their presence being the result of previous motion; so Xen. Anab. 1, 2, 2 *παρήσαν εἰς Σάρδεϊς*; cf. also Arist. Clouds, 814 *ἐνταυθοῖ μερεῖς*. From expressions like these arose the doctrine of the ancient grammarians that *ἐνταυθοῖ* and *ἐνταῦθα* might be used indiscriminately (Hesych. *ἐνταυθοῖ. ἐνταῦθα*). See below 86 *ο ἐνταῦθα οὐκ ἴα*. 11 *Κρίτων* is the same person whose name is prefixed to the dialogue which we have edited after the Apology.—*δημότης* from *Ἀλωνική*, above 32 *α*.—*Κριτόβουλος*; is more than once mentioned by Xenophon in the 'Memorabilia.' 12 *Λυσίας ὁ Σφήττιος* from the *δῆμος Σφήττος* in the *φυλὴ Ἀκαμαντίς*. Aeschines was the author of several dialogues in the manner of Socrates, celebrated for their sprightly composition. 13 *Ἀντιφῶν ὁ Κηφισιεύς* (from the *δῆμος Κηφισίδ* in the *φυλὴ Ἐρεχθίδης*) not to be mistaken for the famous orator and statesman who was a Rhamnusian. Epigenes is also known from Xen.'s Mem., in which Socrates recommends to him gymnastics as good for both body and soul. 14 *τοῖον* 'iam vero': 'potuit hic tanto rectius poni quod Socrates, posteaquam patres non nullorum discipulorum suorum praesentes nominavit, deinceps etiam fratres et cognatos quosdam recenset, ut ipse antea indicavit.' STALLB. 16 *Θεοφωτίδου* seems the genuine form of the name, not *Θεοσδοτίδου* which Stallb. has; others again prefer *Θεοφωτίδου* (with the Bodl.). Nicostatus and Theodotus are not mentioned in any other passage in Plato or other writers. 17 *καταδεσθελί* 'cannot entreat him to desist from witnessing against me;' the prep. *κατὰ* here expresses 'against one's conviction,' comp. *καταχαρίζεσθαι* below 85 *α*. 18 *Παραλός* is not mentioned anywhere else. Of Theages we hear in the Republic that his ill-health prevented him from taking part in political life after the example of his father. Aeanodorus occurs nowhere else.—*Ἀπολλόδωρος* (called *ὁ μανιρὴς* from his vehement attachment to Socr.) is repeatedly mentioned in Plato and Xenophon. 24 *ἐγὼ παραχωρῶ* 'I allow it' by offering Meletus part of his own (Socrates') time for making his defence. For this a common phrase is *παραδίδωμι τὸ ὕδωρ*: cf. Aesch. contra Ctes. § 165 *παραχωρῶ σοι τοῦ βήματος, ὥς ἐν εἴπῃ*. The time for speaking was measured by a clepsydra. 26 *τῷ διαφθεῖροντι* is added with much irony: so Euthyphr. 8 *Ἀ Μέλητος ὡς πρῶτον μὲν ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθεῖροντας, ὥς φησι*. p. 27, 2 *λόγον ἔχοντες* 'would have reason,' i. e. would seem justified. 4 *ἀλλ' ἢ* is often used after negative expressions and especially after *ἄλλος*: e. g. Phaed. 81 *β ὥστε μὴδὲν ἄλλο δοκεῖν εἶναι ἀληθές* *ἀλλ' ἢ τὸ σωματικαῖς*. 5 *ἐπίστασι Μέλητι*—*ἀληθεύοντι*: they know as well as Meletus himself that he lies, and as well as

myself that I speak the truth, i.e. they are fully aware that M. lies and that I speak the truth.

Ch. XXIII. p. 27, 7 ἀ—ἀπολογεῖσθαι 'what I have to say in my defence.' 9 ἀναμνησθεὶς ἑαυτοῦ 'remembering himself,' i.e. his own conduct.

10 ἐλάττω i.e. one in which his life was not imperilled. 12 ἀναβιβασάμενος 'having brought up with himself' or 'for his own benefit' ἀνα sc. ἐπὶ τὸ βῆμα 17 κ. 14 ἀρα 'as might have been expected:' for other instances of this sense of ἀρα see below, 37 ν. Crito 46 ν. 50 κ. 51 α.

16 αὐθαδέστερον ἂν πρὸς με σχολή 'might assume a haughty conduct towards me,' because Socrates' independent behaviour might wound the pride of the judges.

22 τὸ τοῦ Ὀμήρου sc. ἀληθές ἐστι, so Theaet. 183 κ Παρμενίδης δέ μοι φαίνεται, τὸ τοῦ Ὀμήρου (to use Homer's words) αἰδοῦς τε δμα δεινός τε. In the Odyssey τ 163 Penelope asks Odysseus for his parentage and adds οὐ γὰρ ἀπὸ θρύος ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης.

24 καὶ υἱεῖς 'and even sons' (καὶ υἱεῖς γε many mss.)—τρεῖς viz. Lamprocles, Sophroniscus and Menexenus. Cf. Phaed. 116 β καὶ ἠρέχθη παρ' αὐτὸν [Σωκράτη] τὰ παῖδια—δύο γὰρ αὐτῷ υἱεῖς συμπολὴ ἦσαν, εἰς δὲ μέγας. 25 οὐδέν... δεῆσομαι: the negation in οὐδένα renders the addition of a negative particle before δεῆσομαι unnecessary, the sentence having the same meaning as if it were ἀλλ' ὅμως οὐ δεῆσομαι τίνα αὐτῶν ἀναβιβασάμενος.

27 αὐθαδιζόμενος: see above, ν αὐθαδέστερον σχολή. The best mss. are here against the form αὐθαδιαζόμενος which, moreover, is not considered by the lexicographers to be good Attic. p. 28, 1 ἀλλ' εἰ μὲν κ.τ.λ. In accordance with the two preceding participles we should expect another partic. after ἀλλὰ, e.g. οἰόμενος or νομίζων, but instead of this we have an independent clause οὐ μοι δοκεῖ. The deviation from the regular construction may have been caused by the parenthetic sentences εἰ μὲν—ἄλλος λόγος.

2 ἄλλος λόγος 'alia res est,' i.e. need not be taken into consideration here; cf. Demosth. κατὰ Φιλ. γ' § 16 ἄλλος ἂν εἴη λόγος οὗτος, and περὶ συντ. § 8 ἄλλος ἂν ᾖ λόγος. 3 δ' οὖν 'but at any rate:' see 17 α.

5 τοῦτο τοῦτομα: see 28 α. 6 ψεύδους often occurs in opp. to ἀληθές: e.g. Euthyd. 272 α ἐάν τε ψεύδους ἐάν τε ἀληθές ᾖ, and even with a subst. Polit. 281 β παρὰδοξόν τε καὶ ψεύδους ὄνομα.—ἀλλ' οὖν δεδογμένον γέ ἐστι 'but at all events it is commonly believed.'

7 τῶν πολλῶν ἀνθρώπων: see above 29 β. 9 τοιοῦτοι ἔσονται 'shall be found to be so.'

13 ἀθ. ἐσομένων gen. absol. without any subj., in order to express the thought in an independent form. 18 οὗτοι at the beginning of the apodosis possesses much force and emphasis. 19 ὑμᾶς χρή is the reading of the best mss., though commonly superseded in our texts by ἡμᾶς χρή, the reading of four inferior mss. ὑμᾶς may be

defended by assuming an anacoluthic constr. for the following words, the author beginning his sentence as if he intended to continue *οὐτε ἡμᾶς ποιούτας περιορᾶν*. The sense is 'you should neither do so yourselves, when you happen to be the defendants (84 c), nor allow others to do so when you are judges.' The iteration of *ἡμᾶς* is caused by *ἡμῖς* in the preceding conditional clause.

22 *εισάγοντοί* sc. *εἰς τὸ δικαστήριον*, but the expression is commonly used of bringing on the stage, e.g. Legg. 8, 838 c *ὅταν ἢ Θυέστας ἢ τῶας Οἰδίποδας εἰσάγῃσιν*.

CH. XXIV. p. 28, 25 *χωρὶς δὲ τῆς δόξης*, 'but apart from appearance:' after the *καλὸν* (84 x) Socr. proceeds now to the consideration of the *δικαίον*, a point more important than the first, as is here shown by *οἰδέ*. The second *οἰδέ* is 'neque;' the first 'nequidem.'

26 *δεόμενον ἀπεφεύγειν* 'be discharged owing to entreaties;' in the same way we ought to have *διδάσκοντα πείθειν*, but the author prefers a different construction.

27 *ἐπὶ τούτῳ* 'for this purpose:' the following infinitives serving to explain the pronoun.

28 *καταχαρίζεσθαι τὰ δίκαια* 'to administer justice according to favour:' for the prep. *κατὰ* see note on *καταδεσθαίη*

88 x. 29 *δωμόκεν*, sc. *ὁ δικαστής*. Pollux Onom. 8, 122 δ *δέδρκοι ἦν τῶν δικαστῶν* *περὶ μὲν ὧν νόμοι εἰσι, κατὰ τοὺς νόμους ψηφίζεσθαι* *περὶ δὲ ὧν μὴ εἰσι, σὺν γράμῃ δικαιοσύνη*. *οὐ* properly belongs to *δωμόκεν*, as it would be *μὴ* if the negation belonged to the infin.: cf. Phaedr. 236 x *βυννυμ...μηδενὸς σοι ἕτερον λόγον μηδένα μηδενὸς ἐπιδείξω*.

p. 29, 6 *δυνα* is added because perjury is a sin against the gods: hence also the expression *εἰσεβόαι* a few lines before.—*ἄλλως τε μέντοι* occurs also in Arist. Clouds, 1287 *ἄλλως τε μέντοι καὶ κακῶς πεπραγόντι* and similarly *ἄλλως τε πάντως* Aesch. Pers. 659. Prometh. 635. Eum. 725 s. Stallbaum considers the words *τῇ Διᾷ πάντως* as a gloss, and appeals to the Cod. Coisl. which reads *ἄλλως τε πάντως ἢ τῇ Διᾷ μέντοι*, where *ἢ* seems to indicate the amalgamation of two different readings.

8 *τῷ δαΐσθαι βιαζόμεν* 'forced you by my entreaties:' in Greek the phrase gives the impression of an *ἐξέμωρον*, as entreating and compelling are in their nature diametrically opposite to each other. So *πείθειν* opp. to *βιάζεσθαι* Rep. 6, 488 d *ἢ πείθοντες ἢ βιαζόμενοι τὸν ναυκλήρον*.

9 In the order of words in *θεοὺς—εἶναι* it should be observed that *θεοὺς* being the most important word of the whole sentence is placed at the beginning; the grammatical order is *διδάσκοιμι ἂν ὑμᾶς μὴ ἡγείσθαι θεοὺς*.

13 *τῷ θεῷ*: cf. 19 a at the end of the second chapter. In the interval between the two parts of the speech the judges pronounced sentence as to the guilt or innocence of the defendant. The suit being what is called *ἐγὼν τιμητός* (see above, p. 61), the defendant had then to declare what punishment he himself

thought he had deserved. This is the theme of the second part of the Apology.

Ch. XXV. p. 29, 15 τὸ μὴ ἀγανακτεῖν 'quod non indignor,' the infin. having an absolute construction, as *ξυμβάλλεται* properly requires the constr. *εἰς τι*: cf. Rep. 1, 331 B τὸ μὴδὲ δκοντά τινα ἐξαπατῆσαι ἢ ψεύσασθαι...μέγα μέρος εἰς τοῦτο ἢ τῶν χρημάτων κτήσις ξυμβάλλεται. 16 κατεψήφισασθέ μου=ἐψηφίσασθε κατ' ἐμού: 'you gave sentence against me.'

17 οὐκ ἀνέπιστον 'not contrary to my expectation,' a lit. for 'just as I expected.' *ἐλπίς* and *ἐλπίζω* are relative words, denoting both hope and fear: cf. Legg. 1, 644 D πρὸς δὲ τούτων ἀμφοῦν αὖ δόξας μελλόντων, οὗ κοινὸν ἐνομα: *ἐλπίς*. 20 οὕτω παρ' ὀλίγων: the adverb οὕτως is separated by the prep. from the adj. which it qualifies: so 40 A πάνν ἐπὶ συμκροῖς=ἐπὶ πάνν συμκροῖς.—παρ' ὀλίγων means 'with so little difference': cf. Demosth. c. Timocr. § 138 Φίλιππον πρὸ' ὀλίγας ψήφους (with a small major ty) ἡτιμώσατε. The subj. of *ἐσσεσθαι* is τὸν ἀριθμὸν, to be understood from the preceding sentence. 21 τριάκοντα is the reading of the best mss., though the old editions read *τρεῖς*, a variation no doubt owing to the zeal of some emendator who was of opinion that a majority of thirty was by no means small—losing sight of the fact that thirty is after all merely one-seventeenth of 501, the number of the judges. Diogenes Laërtius 2, 41 agrees with our passage in stating that 281 judges pronounced Socr. guilty.

—μετέτερον 'in aliam urnam cecidissent.' 24 ἀνέβη—κατηγορήσας: the singular of the verb is against the rule, but not so rare as to oblige us to write *ἀνέβησαν* with Cobet and Hirschig. Stallb. quotes Legg. 5, 729 E δύναται δὲ διαφερόντως ὁ ξένιος ἐκδοσται δαίμων καὶ θεὸς τῷ ξενίῳ ξυνεπόμενα Δι. Lys. in Eratosth. § 12 ἐπιτυχάνει Μηλόβιός τε καὶ Μνησιθείδης ἐκ τοῦ ἐργαστηρίου ἀπιόντες. Demosth. Aristocr. § 12 τὰ δπλα θήσεσθαι ἐμελλεν ὁ Σίμων οὐδ' ὁ Βιδάωρ, πολῖται γεγενημένοι. 26 χίλιας δραχμας: If the plaintiff obtained not even the fifth part of all the votes, he became liable to a fine which amounted to 1000 drachmae in all public causes, and at the same time he forfeited the right of bringing an action of the same kind at a future time. Socr. says that Meletus alone and unassisted would not have obtained one-fifth of the votes. This is expressed as if Meletus himself actually did not obtain one-fifth, the rest being procured by Anytus and Lyco. It will now be clear why we have οὐ μεταλ. and not *μή*.

Ch. XXVI. p. 30, 1 τιμᾶται—θανάτου are the words of Meletus. On τιμᾶσθαι and ἀντιτιμᾶσθαι see below, p. 31, 16 ff. 2 ὁμῖν is 'dat. eth.' 3 τῆς ἀξίας so. τιμῆς. 4 ὅ,τι μαθὼν is the indirect form of τί μαθὼν, though with a causal meaning. τί μαθὼν τοῦτο ἐποίησα means 'what should enter my head that I

must needs do this.' For an analogous constr. Stallb. quotes Euthyd. 283 π εἶπον ἄν, σοὶ εἰς κεφαλὴν, δ, τι μαθὼν ἐμοῦ καὶ τῶν ἄλλων καταψεύδει τοῦτο πρᾶγμα, δ ἐγὼ οἶμαι οὐδ' ὅσιον εἶναι λέγειν. Transl. here 'in so far as the question is now what entered my head to make me restless all through life.' 5 ὥνπερ οἱ πολλοὶ σο. ἐπιμελοῦνται which is easily supplied from ἀμελήσας. Cron compares Herod. 7, 104 οὐκ ἔων φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξιν ἐπικρατεῖν ἢ ἀπόλλυσθαι, where we have to supply κελεύων.

7 ξυνωμοσιῶν καὶ στάσεων: ξυνωμοσίαι are the political parties and factions whose purpose was to bring about a change in the existing constitution: στάσις is then the change or revolution which sprang from the endeavours of the ξυνωμ. Events of this nature became very frequent in all Grecian communities ever since the Peloponnesian war.

8 The constr. ἡγησάμενος ἐμάντων—ἐπικυρότερον εἶναι is a deviation from the general rule, which demands here the nom. c. inf. (Xen. Anab. 5, 4, 20 ἱκανοὶ ἡγησάμενοι...ταῦτα πράττειν): but cf. Lach. 184 π εἰ μὲν δευλὸς τις ὦν οἶστο αὐτὸν ἐπιστάσθαι and Soph. 234 π οἶμαι δὲ καὶ ἐμὲ τῶν ἐτι πρόβωθεν ἀφρονηκώτων εἶναι. 9 εἰς ταῦτ' ὄντα is given by the best mss. (the Bodl. among the number) and should be kept, as the constr. seems sufficiently defended by the analogous constr. παρῆναι εἰς τι (see on 83 π), alongside of which we also find παρῆναι ἐν e.g. ταῖς συνοisiαις Protag. 835 π. The common reading is ὄντα and this is adopted by Stallb., though against the authority of the mss. ὄνταθα ἦς recurs directly: see also n. on 83 π. Stallb. quotes Phileb. 57 π δοκεῖ τοίνυν ἐμοίγε οὗτος ὁ λόγος...ὄνταθα προβεβηκέναι. Rep. 445 π ἐπείπερ ὄνταθα ἐηλύθαμεν. ib. ο ἄνταθα ἀναβεβήκαμεν τοῦ λόγου. Menex. 248 c ἑνταῦθα τὸν νοῦν τρέποντες.

11 ἐπὶ δὲ τὸ ἰδίῳ ἑκαστον and ὡν—ἦα. But this is quite in harmony with the general character of Plato's style.

17 οὕτω and κατὰ τὸν αὐτὸν τρόπον are parallel expressions.

21 ἀνδρὶ πένητι εὐεργέτῃ 'homini pauperi eidemque bene merito' (Cron). εὐεργέτης τοῦ δήμου was an appellation often given to men of merit, and coveted even by kings as a special honour.

23 μάλλον...πρέπει οὕτως ὥς: the peculiarities of two different constructions are here united: viz. δ, τι μάλλον πρέπει ἢ τὸν—and δ, τι πρέπει οὕτως ὥς. So also in a very similar passage Rep. 7, 526 c καὶ μὴν, ὥς ἐγώμαι, δ γε μέζω πόνον παρέχει μαθάνοντι καὶ μελετώντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὖροις ὥς τοῦτο. Eryx. 892 c ὑπὲρ δὲ τῶν συγκρίων τοῦτων ἂν μάλλον ὀργίζοντο οὕτως ὥς ἂν μάλιστα χαλεπώτατοι εἴησαν.

24 ἐν πρωτανείῳ σιτίσθαι: cum interrogatus Socrates esset, respondit sese meruisse ut amplissimis honoribus et praemiis decoraretur, et ut ei victus cotidianus in Prytaneo publice praeberetur, qui honos apud Graecos maximus

habetur. Cic. de Or. 1, 54, 282. The *πρυτανείον* was part of the acropolis.

25 *ἵππῳ*, i.e. *κέλητι*, a race-horse; *ξυνοπλίδι* 'biga'; *τρίγῳ* 'triga' and 'quadriga.' It is unnecessary to add a note on the honours awarded to the victors in the great Olympic festivals, as this is sufficiently known from Horace. 28 οὐδὲν δέχεται, inasmuch as only rich citizens could venture to appear in the great national games, while Socr. was poor and would have valued the *τροφὴ ἐν πρυτ.* far more than a rich man.

Ch. XXVII. p. 81, 3 ἀντιβόλησις = *kerela*. See above ch. xiii.—The part. *ἀπανθαδίζομενος* is an exegesis of the preceding *παραπλησίως ὡς κ.τ.λ.* 5 ἐκὼν εἶναι has the same sense as

ἐκὼν alone, and is mostly used in negative sentences, 7 ὥστερ καὶ ἄλλοις ἀνθρώποις, e.g. the Laedaemonians: cf. Plut. Apophth. Lac. s. l. 'Ἀλεξανδρίδου c. vi: ἐρωτῶντός τινος αὐτὸν, διὰ τί τὰς περὶ τοῦ θανάτου ἔκας πλείους ἡμέρας οἱ γέροντες κρίνουσι, πολλὰς, ἔφη, ἡμέραις κρίνουσιν, ὅτι περὶ θανάτου τοῖς διαμαρτάνουσιν οὐκ ἔστι μεταβουλεύσασθαι. In the same way, Thucydides when he relates the death of Pausanias, observes ἀλλ' οὐδ' ὥς οὐδὲ τῶν Ἑλλήτων μνηστῆταις τισι πιστεύσαντες ἤξιωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν, χρώμενοι τῷ τρόπῳ ὑπερ εἰώθασιν ἐς σφᾶς αὐτοῖς, μὴ ταχέως εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἀνευ ἀναμφισβητήτων τεκμηρίων βουλευσάι τι ἀνέκεστον. 14 τί δαίσας gives the reason for ἀδικήσῃν κ. τιμῆς. In

English we should translate it as a complete sentence. 16 ὦν... ὄντων: again we have a σύγχυσις of two constructions, viz. *ἐλωμα. τι τοῦτων* & *εὐ οὐδ' ὅτι κακὰ ἔστιν* and *ἔ εὐ οἶδα κακὰ ὄντα* or with attraction *ὦν εὐ οἶδα κακῶν ὄντων*. Comp. Gorg. 481 v *ἀσθάνομαι οὐκ σου ἐκάστοτε καίπερ ὄντος θεοῦ*, ὅτι, ὅπως' ἂν φῇ σου τὰ παιδικὰ καὶ ὅπως' ἂν φῇ ἔχειν, οὐ δυναμένου ἀντιλέγειν, ἀλλ' ἂν καὶ κἀν μεταβαλλομένου. τοῦ τιμησάμενος is C. Meiser's emendation; former editions read *τούτου*, though this has scarcely any grammatical construction, as *τι* does not stand in the sentence, but is only understood. See crit. notes.

18 τῇ δὲ καθισταμένη ἀρχῇ: for *δεῖ* see n. on 25 c. The *ἐνδεκα* are thus defined by Hesychius, *ἄρχοντες, οἱς παρεδίδοντο οἱ θανάτῳ καταδικασθέντες*. See also Corn. Nepos Phoc. 4. I have bracketed the words *τοῖς ἐνδεκα* in agreement with Heindorf, Schleiermacher and Bekker: cf. 89 π οἱ ἄρχοντες. 19 καὶ δεδέσθαι κ.τ.λ. Cf. the law mentioned by Demosth. c. Timocr. § 68 *ἐὰν δ' ἀργυρίου τιμῇ, δεδέσθω* [he shall be kept in prison] *ἥως (ἕως) ἂν ἐκτίσῃ δ, τι ἂν αὐτοῦ καταγνώσῃ*.

20 νῦν δὲ 'just now,' referring to the words *τί με δεῖ ἤν ἐν δεσμωτηρίῳ*; 22 *φυγῆς* 'exile, banishment.' 23 *εἰ...εἰμι*: for the indicative see note on 25 b. 27 *ζητεῖτε* 'endeavour.' p. 82, 1

ἄλλοι δὲ *δρα κ.τ.λ.* is an independent clause, ironically added to the preceding dependent clauses. Stallb. justly translates '*alii vero scilicet patientur.*' 3 *ἐξελθόντι* 'having gone into exile.'—

τηλικῶς ἀνθρώπῳ is more emphatic than τηλ. ὅτι: Cron quotes 49 A; Euthyd. 298 B, ῥῆον ἢ μανθάνειν τηλικῶς ἀνδρα, and Legg. 1, 684 D, οὐ γὰρ ἀν τηλικαῖς ἀνδράσι πρέπει τὸ τοιοῦτον.—ἀλλῃν ἐξ ἄλλης κ.τ.λ.: πόλιν is added in only one ms. and is by no means necessary for the expression, cf. Xen. Anab. 5, 4, 81 ἀναβοῶντων ἀλλήλων ξυνήκουον εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως. Cron justly observes that the expressions in the text remind the audience of the wandering life led by the Sophists, cf. Soph. 224 B, τὸν μαθήματα ξυνωνούμενον πόλιν τε ἐκ πόλεως νομίσματος ἀμείβοντα.

4 γῆρ is exegesis of καλὸς ἀν μοι ὁ βίος εἴη. To give a specimen of critical audacity, it will be interesting to mention Hirschig's conjecture καὶ εὐαιωνομένη γῆν πρὸ γῆς ('driven from one country into another.')

Ch. XXVIII. p. 82, 12 ἐξελθὼν γῆν 'live in exile'.—ἡμῶν dat. eth.—τοῦτι δὲ 'this indeed,' the acc. τοῦτι dependent on πείσαι. 17 τοὺς λόγους 'my conversations.' 19 ὁ δὲ ἀνεξέταστος κ.τ.λ.: the sentence depends on ὅτι. ἀνεξέταστος is best translated 'not examining itself.'—βίος βιωτός 'a life worth the trouble to live it,' comp. the simple βί' οὐ βιωτὸν ἡμῶν ἐστι Crito 47 D. 20 ταῦτα δ' ὅτι: δὲ in the apodosis connects this with οὐ πείσεσθαι μοι ὡς εἶρ. above. 22 καὶ ἐγὼ ἀμ' οὐκ εἶθ. 'After having shown that he neither may nor can give up the accustomed task of his life, whence it follows that he cannot live in exile, Socrates adds that he cannot ask for banishment for the reason given above 37 B. With this he goes on to make a proposal which, properly speaking, he previously disclaimed, though now he puts it forward in a form somewhat modified.' Cron. 25 εἰ μὴ ἀρα: see note on 17 B. 27 μᾶν ἀργυρίων: not quite 24. p. 83, 2 αἱ τοὶ δ' ἐγγυῶσθαι: sc. φασίν, to be supplied from κελεύουσιν. 3 ἀξίχρεψ: they being men of fortune and substance.

The third part of the speech takes place after sentence of death has been passed.

Ch. XXIX. p. 83, 4 οὐ πολλοὶ γ' ἐν. χρ. inasmuch as Socr. had not long to live in the common course of nature. 5 ὑπό: see on 17 A. Thucyd. 6, 46 πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν. 6 ἀπεκτόνεται 'have sentenced to death:' see above 29 B. 9 ὅμιν τοῦτο ἐγένετο sc. ἐμὲ τεθνάναι δὲ readily understood from the preceding words and actually added in many inferior mss. 10 πόρρω τοῦ βίου 'at an advanced stage of life:' comp. the analogous

expression *πρόβω τῆς ἡλικίας* Gorg. 484 c. 14 ἀπορία λόγων *inacientia dicendi* Cic. de Or. 1, 54. 16 ὥστε ἀποφυγεῖν we translate 'in order to—,' though in Greek ὥστε expresses only the consequence, not the intention. After the phrase πᾶν or πάντα ποιεῖν the constr. varies; as here, we have Phaed. 114 c, *χρη' πᾶν ποιεῖν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν*, but on the other hand comp. Phaedr. 252 π, *πᾶν ποιῶσιν ὅπως τοιοῦτος ἔσται*. See below 39 A. 18 τόλμης in a bad sense: cf. 39 A *ἐάν τις τολμᾷ πᾶν ποιεῖν καὶ λέγειν*. 28 ἐκείνως, sc. ἀπολογησάμενος. p. 84, 5 *μηχαναί... ὥστε*: comp. *μηχανάσθαι ὅπως* at the beginning of the page, and note on 38 D. 9 ἀλλὰ πολὺ κ.τ.λ. The sentence should be completed in this manner, ἀλλὰ μὴ πολὺ χαλεπώτερον ἢ τονηρίαν ἐκφυγεῖν. 10 In θάπτον...Θανάτου Θεῖ notice the alliteration. 14 For ὑπὸ τῆς δλ. see n. on 17 A. ὠφληκότες = καταπετερισμένοι. 17 μετρίως 'in the right (just) measure.'

Ch. XXX. p. 84, 18 τὸ δὲ δὴ μετὰ τοῦτο 'respecting what is to come after this.' 20 ἐν ᾧ μάλιστα ἀνθ. χρησμ.: cf. Cic. de div. 1, 30, 63 *itaque adpropinquante morte multo est divinior [animus]: nam et id ipsum vident qui sunt morbo gravi et mortifero adfecti, instare mortem; itaque eis occurrunt plerumque imagines mortuorum, tumque vel maxime laudi student, eosque qui secus quam decuit vixerunt peccatorum suorum tum maxime paenitet. divinare autem morientis illo etiam exemplo confirmat Posidonius etc.* Comp. the noble words of the dying Gaunt in Shakespeare's Richard II. II. 1, 5 ff. O, but they say the tongues of dying men Enforce attention like deep harmony etc. 23 οἶαν ἐμὲ ἀπεκτόναι presupposes the possibility of a constr. *τιμωρίαν ἀποκτείνειν*, and this seems to have arisen out of *τιμωρίαν τιμωρεῖσθαι* in the same way as *μάχην νικᾶν* or *ἡττᾶσθαι* results from *μάχην μάχεσθαι*. p. 35, 8 ὅπως ἔσται ὡς βέλτ. sc. αὐτὸς ὁ ἐαυτὸν παρασκευάζων.

Ch. XXXI. p. 35, 12 ὑπέρ 'in defence of,' not identical in sense with περί which is substituted by Hirschig. 13 ἀρχοντες are the ἐνδεκα.—ἐν ᾧ 'as long as.'—ol sc. *eis τὸ δεσποτήριον*. 15 διαμυθολογήσαι is a more expressive word than *διαλέγεσθαι*: cf. Phaed. 61 π, *ὥς καὶ μάλιστα πρέπει μέλλοντα ἐκείσε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολογεῖν περὶ τῆς ἀποδημίας τῆς ἐκεῖ, ποίαν τινὰ αὐτὴν οἰόμεθα εἶναι*. ib. 70 A, ἀλλὰ τί δὴ ποιῶμεν; ἢ περὶ αὐτῶν τούτων βούλει διαμυθολογῶμεν, εἴτε εἰκὸς οὕτως ἔχειν εἴτε μή; 21 πάνν ἐπὶ συμκροῖς = ἐπὶ πάνν συμκροῖς, see on 36 A. Stallb. quotes Euthyd. 305 c *πάνν παρὰ πολλοῖς*. 24 καὶ νομίζεται 'and which is actually considered,' καὶ being emphatic = καὶ δὴ καὶ. For the transition from an active to a passive constr. Cron compares Charm. 156 c, *ταῦτα οὕτω λέγουσιν τε καὶ ἔχει*. 29 μεταξὺ serves

here to enforce the sense of the participle as a part. imperf. 'inter dicendum.' cf. Theag. 128 κ, λέγοντες σοὺ μεταξύ γέγραφε μοι ἡ φωνὴ ἢ τοῦ δαιμονίου. Rep. 1, 336 λ, καὶ διαλεγόμενον ἦμῶν μεταξὺ ἄρρα ἐντυλαμβάνεσθαι τοῦ λόγου. p. 36, 1 τι—ἐπαλαμβάνω; 'volent enim apud Platonem si qui loquentes introducuntur se ipsos interrogare ac deinde ad ea, quae dubia videantur, ipsi respondere.' STALLER.

Ch. XXXII. p. 36, 8 τῆς i.e. by dialectic. 11 κατὰ τὰ λεγόμενα denotes the descriptions of a future life given by the poets who themselves based them on old traditions and beliefs of the people. In Phaedo 70 c (ch. xv) Socr. in a similar disquisition starts again from a παλαιὸς λόγος. 12 τῇ ψυχῇ is more expressive than τῆς ψυχῆς, showing in what way the soul is affected by death.

13 τοῦ τέττον τοῦ is considered spurious by Cobet Var. Lect. p. 300, but unjustly, as μετακίρσις τοῦ τέττον is a justifiable construction instead of μετ. ἐκ τοῦ τέττον: comp. μετακίρσις and μεταβάλλω with an acc. (e.g. Theaet. 181 c, ὅταν χώρων ἐκ χώρας μεταβάλλῃ). Comp. also Thuc. 1, 2, 3, καὶ τὰς μετακίρσις ἐς τὰ ἄλλα, with the notes of the editors.—τοῦ ἐπὶ ἐπὶ stands instead of τοῦ ἐνταῦθα, as the subst. μετακίρσις implies the idea of motion: see note on 53 κ and comp. Gorg. 472 κ, ἡ Περικλέους ἀπὸ εἰσὶν ἡ ἀλλῇ συγγένεια, ἦντο' ἂν βολὴ τῶν ἐπὶ ἐπὶ ἐκλέξασθαι.—εἴτε μετρίαια has its correlative below κ in εἰ δ' αἶ. 16 On account of the prolixity of the protasis δέκα is repeated, and ἐν is put even three times, though the last ἐν before εἰρεῖν would alone be quite sufficient.—ἐκλεξάμενον...καὶ...ἐπιτεταραμένον are subordinate to ἐκτεφάμενον, as may also be seen from the position of the copula. σκεψ. itself is subordinate to the inf. εἰρεῖν.

22 μὴ εἴ τι 'ne dicam.'—τὸν μέγαν βασιλέα the king of Persia. 23 ἐλαφροῦς lit. 'easy to count,' i.e. a very few. Hor. A. P. 206 populus numerabilis utpote parvus.—πρὸς 'compared to:' cf. 41 κ τὰ ἐμὰντο πρὸς τὰ ἐξέμω. 28 ὡς ἄρα denotes a consequence naturally resulting from the theory that death is a migration to another place.

p. 37, 3 Μῖνος κ.τ.λ. is joined to the relative clause and therefore put in the nom., though we should rather expect the acc. in agreement with δικαστέας. So Phaed. 66 κ, τότε ἦμῶν ἔσται οὗ ἐπιθυμούντων τε καὶ φάμεν ἔσονται εἶναι φρονήσαντες.—About the judges in Hades it will be useful to compare the passage Gorg. 523 κ αα, where Minos, Rhadamanthys and Aeacus are also mentioned. Triptolemus, the son of Eleusis, was considered by the Athenians as their teacher in agriculture and first legislator; Plato associates him and other heroes here with the three other judges, either adopting a local tradition of the Athenians or freely modifying the mythological beliefs as indeed he often does in his works. 7 ἐπὶ

πρὸς κ.τ.λ. Cicero who in his Tusc. 1, 41 translates most of the whole passage from ch. xxxi, says here *quanti tandem aestimatis?* 10 Παλαμῆδαι: P., son of Nauplius, king of Euboea, famous for his wisdom, was stoned to death by the Grecian army owing to the false accusations brought against him by Odysseus. In Xen. Mem. 4, 2, 88 Socr. draws a parallel between himself and Palamedes, and consoles himself with the recollection of the injustice which P. had endured. 12 ἀντιπαραβάλλοντι we translate as if it were ἀντιπαραβάλλειν: comp. the similar constr. of ἡδομαι; ἀμυνὼν ἐστι, μεταμέλει μοι with participles. 13 οὐκ ἀηδές = ἡδιστος, above 88 a. 14 τὸ μέγιστον without ἐστι, cf. τὸ δὲ δὴ μετὰ τοῦτο 89 a beg. of ch. xxx. 17 ἀγορὰ is the reading of the Bodl. and five other mss., but commonly rejected by the editors who adopt ἀγαρόντα. Riddell, however, makes an exception and proves that ἀγορὰ is the genuine reading by comparing Legg. 685 a where ὁ τιθεὶς αὐτὰ stands though we should expect ὁ θεὸς αὐτὰ, and in much the same way Herod. 2, 88, 5 uses τοὺς ἀγορᾶς in the sense of 'leaders,' where again we might expect ἀγαρόντας. ἀγῶν is in both instances used as a substantive, though it still governs the case of the verb. So also Thuc. 1, 13, 6, Φωκαῆς Μασσαλίαν οἰκίζοντες almost = οἰκίσαντες. 19 At first sight, Stephanus' conjecture οὗς ἂν τις εἴποι might appear very tempting: but comp. the following passages (quoted by Stallb.): Gorg. 403 d; ἐπεὶ τοὶαῖς δικαίαις χρώμενες Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν; ἡ δὲ πατὴρ αὐτοῦ ἐπὶ τοῦ Σκύθαι; ἡ δὲ ἄλλα μυρία ἂν τις θύοι τοιαῦτα λέγειν. Phaed. 94 b, λέγω δὲ τὸ τοιόνδε, ὡς εἰ καύματος ἐνότος καὶ δίσου ἐπὶ τοῖσιν αἰσίων ἔλκειν, ἐπὶ τὸ μὴ πίνειν καὶ πείνης ἐνόσης ἐπὶ τὸ μὴ ἐσθίειν καὶ ἄλλα μυρία που ὁρῶμεν ἐκάντιον μὲν τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα. 20 ἐμήχανον εὐδαιμονίας 'an immense piece of good fortune:' cf. Theaet. 175 a, ἀποκαταστασὶς τοῦ κατὰ φύσιν ἀγαθοῦ καὶ ἀφαιρέσει τῆς συμφορᾶς. Rep. 8, 567 e, ἡ μακάριον λέγεις τυράννον χρῆμα.

Ch. XXXIII. p. 87, 25 ὡς ἄνθρωποι δικασταὶ νοεῖ ἰudices quā me absol-
visti Cicero: see 40 a. 26 ἐν τὶ τοῦτο 'this as something impor-
tant,' p. 88, 5 πραγμάτων denotes human life in its stir and commo-
tions, cf. Rep. 8, 406 e, τελευταῖος πραγμάτων ἀπὸ πᾶσιν ἀνθρώπων; here more
especially the wants and hardships of old age. 8 οὐ πάντῃ 'not
very much,' almost equal to 'not at all.' 10 τοῦτο has the sense
of διὰ τοῦτο: cf. Symp. 220 e, τοῦτό γέ μοι οὐδὲ μέμψει κ.τ.λ. So in
Latin quod in the sense of propter quod: see my note on Ter.
Andr. 289.—ἀξίων 'par est' Gorg. 465 e, ἀξίων μὲν οὖν ἐμοὶ συγ-
γνώμην ἔχειν ἐστὶ. CROM. 18 αὐτὸς τε καὶ κ.τ.λ. is exegesis to
ἐγώ, cf. Crito 50 e. Soph. Oed. Col. 461, ἐπάξιός μὲν Οἰδίπους
κατοικίσει, Ἀτρεΐδης τε παῖδες θ' αἰδε. 21 πλὴν ἡ is a pleonasm
similar to ἀλλ' ἡ for which see n. on 84 b. Cf. also Arist.
Clouds 860, οὐ γὰρ ἂν ἄλλω γ' ὑπακούοιμεν... πλὴν ἡ Προδικῷ.

NOTES

ON

THE CRITO.

INTRODUCTORY NOTICE.

IN the Apology 33 κ Crito is mentioned as φίλος καὶ ὁμότροφος of Socrates: the first appears also from the dialogue itself, 49 A. The friendship between him and Socrates seems to have been very constant and very sincere; an enthusiastic admirer of Socrates' manner of teaching, Crito was still of a practical turn of mind, and in the dialogues of Plato this feature appears again and again, whenever Crito is introduced. In the present dialogue we see that Crito is merely endeavouring to save his friend, and has done everything in order to facilitate his escape; but he finds it difficult to understand the reasons which decide Socrates' resolution to stay.

It appears superfluous to add a logical analysis of the dialogue as the reader will easily understand the simple and perspicuous development of the argument.

Ch. I. p. 89, 1 *πρῶτ' ἐτι δρθρου βαθέος* Timaeus: cf. also Suidas *πρῶτ' οὕτω μονοσυλλάβως, ἐτι δρθρου βαθέος*. *ἴσον τῷ ἐν ὥρῃ*. τοῦ *πρῶτ' συναίρεσις ἐστὶ τὸ πρῶτ', διὸ δέχνεται*. All the mss. read here *πρῶτ'*, but Hesychius says expressly *πρῶτ' ἀπτικώτερον τὸ ὕφέν*, and in Aristophanes the word is always a monosyllable. 4 *πηνίκα μάλιστα*; 'what may be the time?' *μάλιστα* denotes an approximately correct statement. 5 *δρθρος* 'τὸ πρὸ ἀρχομένης ἡμέρας, ἐν ᾧ ἐτι λύχνῳ δύνатаι τις χρῆσθαι' Phrynichus. *βαθὺς* is more than once used of time; the same expression occurs Protag. 810 A, *τῆς παρελθούσης νυκτὸς ταυτησί, ἐτι δρθρου βαθέος*. We find it also in St. Luke 24, 1 where the authorised translation renders it 'very early in the morning.' 12 *ἐπικεῶς* is explained *πάνυ, λίαν* by the grammarians: cf. Theaet. in. *ἀρτι, ὧ Τερψίῳν, ἡ πάλαι ἐξ ἀγροῦ*; Terps. *ἐπικεῶς πάλαι*. 13 *εἰτα* in questions: see n. on Apol. 28 v. *εἰτα πῶς* occurs in the same way in Eur. Iphig. Aul. 894, *κῆτα πῶς φέρων γε δέλτον οὐκ ἐμοὶ διδως λαβεῖν*; cf. also Arist. Birds 964, *κάπειτα πῶς τοῦτ' οὐκ ἐχρησμολόγεις σύ*; 14 *παρακάθησαι*; by the bedside. 15 *οὐδ' ἂν αὐτός* 'ne ipse quidem.' 16 *ἐν τσαύτῃ τε ἀγρ. καὶ λύπῃ*: note the unusual position of *τε* instead of *ἐν τσ. ἀγρ. τε καὶ λ.* but *τε* is placed after the pronoun in the same way as it stands after the article in many passages, e.g. Phaed. 94 v, *τῇ τε κατὰ γυμναστικὴν καὶ τὴν λατρικὴν* instead of *τὰ κατὰ γυμναστικὴν τε καὶ τ. λ.* 17 *ὥς ἡδέως=ὅτι οὕτως ἡδέως*, comp. directly afterwards *ὥς βᾶδως=ὅτι οὕτω βᾶδως*. p. 40, 6 *ἐπιλύεται—τὸ μὴ οὐχί* is a construction after the analogy of verbs of preventing, hindering, contradicting etc., after which *μὴ οὐ* stands habitually either with or without an article: cf. e.g. Rep. 3, 354 v, *οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἔλθειν ἀπ' ἐκείνου*. 12 *καὶ χαλεπὴν καὶ βαρεῖαν* is an emphatic iteration of the preceding *χαλεπὴν*. 13 *ἐν τοῖς βαρύτατ' ἂν ἐνέγκαιμι* is a curtailed expression for *ἐν τοῖς βαρέως φέρουσιν ἐγὼ βαρύτατα ἂν ἐν*. See 52 A below, and cf. Thuc. 7, 71 *ἐν τοῖς χαλεπώτατα διήγων*. 14 *τίνα ταύτην σο. φέρων*.—τὸ *πλοῖον*: cf. Phaed. 58 A, *τοῦτό ἐστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖαι, ἐν ᾧ Θεοεὺς ποτε εἰς Κρήτην τοὺς δις ἐπτά ἐκείνους ᾤχετο ἀγων καὶ ἐσωσέ τε καὶ αὐτὸς ἐσώθη* τῷ οὖν Ἀπόλλωνι εὐξαντο, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον' ἣν δὴ αἰεὶ καὶ νῦν ἐτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὴν οὖν ἀρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτινύναι, πρὶν ἂν εἰς Δῆλον ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο κ.τ.λ. 15 *τεθνᾶναι* properly is 'to be dead,' but

in numerous passages scarcely differs from ἀποθήσκειν (see e.g. Apol. 30 c). 16 ἀλλὰ δοκεῖ μὲν, without a corresponding δέ in the following words, and so we find ἀλλὰ μὲν in many passages of the best writers, showing that μὲν was in this phrase originally identical with μήν. 19 τῶν ἀγγέλων is considered spurious by Hirschig and Cron and it is true that we cannot translate 'from these messages,' as ἀγγελος in Attic Greek never denotes a message, but only a messenger. But Stallb. justly compares Lys. contra Nicom. § 7 ἐκ τῶν τοιαῦτα λεγόντων, so that it seems hardly necessary to bracket the words.

Ch. II. p. 40, 26 ἢ after ὑστεραίᾳ, because this implies the notion of a comparative (like after in 'the day after'): cf. Symp. 173 A, τῇ ὑστεραίᾳ ἢ ἣ τὰ ἐπινίκια ἔθενε αὐτὸς τε καὶ οἱ χορευταί. 27 οἱ τοῦτων κύριοι: the ἑνδεκα, see Apol. 39 E. 28 τῆς ἐπιούσης ἡμ. 'on the approaching day;' Socr. chooses this expression as it is early dawn, and the day itself has not yet commenced. p. 41, 1 ἄλγιν πρότερον before Crito's entrance; the dream consequently took place after midnight, when dreams were considered to come true: see Hor. Sat. 1, 10, 83 *Quirinus post mediam noctem visus, quom somnia vera.*—The gen. ταύτης τῆς νυκτός is of course temporal, and not dependent on πρότερον. 2 ἐν καιρῷ alone = opportune, ἐν κ. τινι = peropportune: cf. Legg. 4, 708 E, ἐὰν πρὸς καιρὸν τινα λέγωμεν. 6 ἡματι κ.τ.λ. The line is from II. I 363 (translated by Cic. de div. 1, 25 *tertia te Phthiae tempestas laeta locabit*): in Homer however, we have, *κοίμην*, as there Achilles threatens to leave the Greeks before Troy and to go to Phthia, where he says that he shall arrive on the third day. 8 ἐναργὲς μὲν οὖν 'immo vero evidens': human life is often compared to a journey and death to the harbour in which the weary ship, tossed about by the wild waves, finds rest at last.

Ch. III. p. 41, 10 ἐτι καὶ νῦν 'now, while it is still time,' Crito's former entreaties to persuade Socr. to escape by flight having been in vain. Cf. Arist. Frogs 1246, ἀλλ' ὦγαθ', ἐτι καὶ νῦν ἀπόδος. 13 οὐδένα μὴ ποτε = οὐ μὴ ποτέ τινα. χωρὶς τοῦ is a necessary correction by Sallier instead of χωρὶς σοῦ of mss., as χωρὶς is never used with the inf. alone: many instances of χωρὶς with the gen. of the inf. are collected by Stallb. in his note on this passage. Notice also μὲν and δέ in one and the same sentence. 14 ὡς οἷός τ' ὦν 'though I might have been able.' ὦν represents, therefore, the impf. ἔν ἦν in direct speech. 16 δόξα ἢ δοκεῖν is an abundance of expression not uncommon in Greek: cf. below 53 B, τὴν δόξαν ὥστε δοκεῖν. Herod. 8, 4 παρὰ δόξαν—ἢ ὡς αὐτοὶ κατεδόκουν. See Riddell's Digest § 163. A. a. 25 αὐτὰ δὲ δῆλα κ.τ.λ. Stephanus adopts Cornarius' conj. δῆλοι, and Fischer attempts, though unsuccessfully, to show that δῆλος

can have an active as well as a passive sense, while Stallbaum assumes an anacoluthia, the sentence, as he says, beginning as if Crito were going to continue *ὅτι ὑπὸ τῶν πολλῶν ἐξεργασμένα ἔστιν* 'constructione repente mutata, rem multo gravius eloquitur, dicens *ὅτι οἱ τοί τε εἰσι οἱ πολλοὶ κ.τ.λ.*' Cron explains the words by 'the fact itself is easy to understand = shows clearly,' and this seems to be the most natural explanation. He adds that Crito has apparently learnt very little from the explanations given in the Apol. 80 D, 84 C, 40 A etc. p. 42, 2 *καὶ καλῶς ἂν εἶχε* 'and then all would be right,' viz. if the protasis really contained a true statement; *νῦν δέ* 'but as it is,' directly introduces the real truth, i. e. the very reverse of the supposition made in the protasis.

Ch. IV. p. 42, 6 *ἀρά γε μὴ προμηθεῖ*; 'I hope you are not afraid.' 8 *πράγματα παρέχειν* 'to give trouble;' *πράγματα* sometimes means 'quarrels, law-suits.' 17 *μήτε*—*φοβοῦ*: a corresponding *μήτε* is wanting, but below B in *μήτε ταῦτα φοβούμενος ἀποκάμης*, the same sentence, interrupted here, is resumed and fully developed. 21 *ἐπάρχει* 'is at your disposal': cf. Xen. Anab. 1, 1, 4, 5, 6. 23 etc.—*ἱκανά* is in apposition; the sense of the last clause is *ἂ ἐγὼ οἴομαι ἱκανά εἶναι*. 23 *ξένοι οὔτοι* alone denotes strangers staying in Athens, and *ἐνθάδε* appears therefore to be only a gloss on *οὔτοι*. Cebes and Simmias, both of Thebes, were present at the trial and death of Socrates; they appear also in Plato's Phaedo. 27 *μήτε ἀποκάμης*: Crito speaks as if Socr. had formerly made vain attempts to escape from his prison, and in his anxiety for Socr.'s life forgets that it was himself who endeavoured to persuade Socr. to avoid death by escaping from prison. 28 *ὃ εἰλεγε*: see Apol. 87 C, D. The phrase *ὃ, τι χρὸς σαυτῷ* 'what you should do with yourself,' is very elegant Attic, and more than once used by Lucian in imitation of the older writers: e.g. Bis Acc. 27 *ὃ, τι χρῆσαιτο ἑαυτῷ οὐκ εἰδώς*. Necyom. § 3 *οὐκ εἰδώς ὃ, τι χρῆσαιμην ἑμαυτῷ*. Harmonid. in. *ὅπως μοι χρηστέον κάμναυτῷ καὶ τῇ τέχνῃ*. p. 43, 1 *ἄλλοσε*: though we expect *ἄλλοθι* in agreement with *πολλαχοῦ*, we have *ἄλλοσε* in agreement with *ὅποι*. This is a case of inverse attraction.

Ch. V. p. 43, 7 *ἐξὸν σωθῆναι* 'when you have an opportunity of saving yourself.'—*σαντὸν προδοῦναι* is epexegetis of the preceding words. 12 *τὸ σὸν μέρος* 'as far as you can help it' (*pro tua parte = quod ad te attinet*): so again below 50 B and 54 C. 13 *ὃ, τι ἂν τύχῃσι* [*sc. πράττοντες*] *τοῦτο πράξουσιν* 'they will fare as chance wills it:' comp. Protag. 858 A *ὃ, τι ἂν τύχῃσι, τοῦτο λέγουσιν*.—*πράττειν* with neuters often has the sense commonly known in *εἶ πρ.* and *κακῶς πρ.* Stallb. quotes Eur. Troad. 700, *πράξειν τι κερνὸν = εἶ πράξειν*. Iphig. Aul. 845, *πράσσειν μεγάλα = μάλ' εὐτυχεῖν*. Arist. Birds 1703, *ὦ πάντ' ἀγαθὰ πράττοντες = πάντ' εἶ πρ., εὐτυχοῦντες*.

17 τὰ ῥεθυμότερα αἰρᾶσθαι 'to choose the most careless conduct.'
 19 φάσονται γέ δὴ, 'especially if one pretends;' the part. is added to the infin. αἰρᾶσθαι in agreement with τὰ which is understood.
 23 ἡ εἰσόδος τῆς διακῆς is said in accordance with the expression ἡ διακῆ εἰσέρχεται: the words εἰς τὸ δικαστήριον are considered spurious by Schleiermacher and others, and I am not disinclined to believe that they really are so, though it is true that they may be defended by the similar expression used by Demosth. adv. Phorm. § 18 p. 912, 27 Reiske, μελλούσης τῆς διακῆς εἰσεῖναι εἰς τὸ δικαστήριον. But considering the great fulness and abundance of expression in the sentence, it seems to me more probable that the words εἰς τὸ δκ. are only a gloss.—In the following words ὡς εἰσῆλθεν I have adopted the reading of the best mss. (Bodl. Ven. etc.) in preference to εἰσῆλθες, the reading of less trustworthy mss., though Stallbaum adopts the latter, with the note 'tertiam personam vix admittit quod sequitur ἐξὸν μὴ ἐξελεῖν,' which he seems to understand of a possibility of escaping from the trial by flight. Wolf, on the other hand, prefers εἰσῆλθεν, which may be understood to mean that Socr. had it in his power to prevent the coming on of the trial by adopting a different and more conciliatory line of conduct towards his accusers. The abundance of expression in ἡ εἰσόδος—ὡς εἰσῆλθεν is quite in keeping with Plato's style, and parallel constructions are very numerous in the best writers. 24 αὐτὸς δ' ἑγὼν 'the whole process itself' an expression complete without τῆς διακῆς, which is probably nothing but a gloss. 25 τὸ τελευταῖον δὴ τοῦτ': the last act of the whole drama (ἅπαν τὸ πρᾶγμα above) in the prison, described by Plato in the two dialogues Crito and Phaedo. The infin. διαπεφευγέναι ἡμᾶς δοκεῖν is a further explanation of τὸ τελ. δὴ τοῦτ'. 27 διαπεφευγέναι is used absol. without τὸν κίνδυνον or a similar accus. (instances of this use frequently occur in Thucydides and Xenophon); translate 'to have kept out of danger.' 28 οὐδὲ σὺ σαυτὸν sc. ἔσωσας, an independent clause in very loose connexion with the preceding relative clause. p. 44, 1 εἴ τι κ.τ.λ.: see n. on Apol. 28 x. 4 βεβουλεύσθαι: Stallb. quotes Charm. 176 c, οὐτα, ἦν δ' ἐγὼ, τί βουλευέσθω ποιεῖν; οὐδέν, εἶφη δ' Ἀραμίδης, ἀλλὰ βεβουλευμέθα.

Ch. VI. p. 44, 10 ἄξια sc. ἐστίν, notwithstanding the optative in the protasis: see a similar constr. in the Apol. 19 x. οὐ μόνον is the reading of our mss., but on a herma with the head of Socrates of great antiquity (c. 1. c. 8 p. 843 no. 6115) we read this passage with the variation οὐ νῦν πρῶτον, and this may be defended by such passages as Soph. Phil. 965, ἐμοὶ μὲν οἴατος δεῖναι ἐμπέπτικέ τις τοῦδ' ἀνδρός, οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι, and Eur. Med. 292, οὐ νῦν με πρῶτον, ἀλλὰ πολλὰς, Κρέων, Ἐβλαψε δόξα κ.τ.λ. The reading οὐ νῦν πρῶτον is considered by A. Nauck more genuine than οὐ μόνον,

but I do not venture to adopt it against the authority of the mss. 16 ἐκβαλεῖν 'throw away as something utterly worthless.' 18 'πρεσβεῖν τὸ τιμῶν παρὰ Πλάτωνι' Pollux Onom. 2, 12. Plato joins πρεσβεῖν and τιμῶν also in other passages, e.g. Sympos. 187 c. 20 πλείω—μορμολύττηται: μορμολύττεσθαι properly means 'to frighten with the Μορμώ' who was conceived to be a kind of child-devouring spectre. This verb is here constr. with a double acc., after the analogy of βλάπτειν τινα τι. 22 δεσμούς καὶ θ. ἐπιπ. κ.τ.λ. is added in explanation of τῶν παρόντων, as these are the usual kinds of punishment, the most fearful of which Socr. is now about to suffer.—The plur. θάνατοι denotes the various ways in which capital punishment is inflicted. 23 μετριώτατα 'most properly:' see n. on Apol. 39 v. 25 ἀναλαμβάνειν 'resume' the assertion made by Crito above 44 v, 45 π. Before εἰ, we should supply 'perhaps we may do so best, if' or words of similar meaning. 29 ὅρα 'of course' (see n. on Apol. 34 c) here ironically.—ἄλλως orig. 'differently than it was really meant,' i.e. not seriously intended; the foll. ἐνεκα λόγου is a parallel expression of much the same meaning as 'dicis causa.' Comp. Phaed. 76 π, εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη, and Laoh. 196 c, ὀρώμεν μὴ Νικίας οἰεῖται τι λέγειν καὶ οὐ λόγου ἐνεκα ταῦτα λέγει. p. 45, 1 ἐπειδὴ ᾧδε ἔχω 'since I am in this position,' i.e. in danger of my life. 3 τί λέγειν is the opp. to οὐδὲν λέγειν (Apol. 30 v), and τί has, therefore, an emphatic sense, 'something good' or 'well-founded.' 7 ὅσα γε τάνθρ. 'pro rerum humanarum ratione, i.e. quantum quidem ex iis quae hominibus solent contingere, conicere licet.' STALLM. 9 ἰκανῶς 'with sufficient foundation,' i.e. with good reason. The same expression occurs below 48 π. It is not, therefore, necessary to write οὐχὶ καλῶς, as Hirschig does, in imitation of the preceding words τοῦτο—οὐ δοκεῖ καλῶς σοι λέγεσθαι, and those directly following ταῦτα οὐχὶ καλῶς λέγεται.

Ch. VII. p. 45, 21 πῶς αὖ 'in what sense:' αὖ shows that this question also had been treated before. 22 τοῦτο πράττων orig. 'who does this diligently,' i.e. makes it his vocation or profession to do this. So Menex. 244 c, ἡγησάμενοι Λακεδαιμόνιοι... σφέτερον ἢ ἔργον εἶναι καταδουλοῦσθαι τοὺς ἄλλους, ταῦτ' ἐπραττον. Xen. Hell. 4, 8, 22 αἰ, πρὸς ᾧ εἰη ἐργῳ, τοῦτο ἐπραττεν. 24 ἱατροὶ ἢ παιδοτρίβη: the two professions are frequently mentioned together (e.g. Gorg. 452 λ, 456 π, 504 λ. Protag. 318 v, 326 bc); the ἱατροὶ not only restoring broken health, but also regulating diet and exercise for the preservation of it, while the παιδοτρίβη: promises καλοῦς τε καὶ ἰσχυροὺς ποιεῖν τοὺς ἀνθρώπους τὰ σώματα (Gorg. 452 v), by teaching gymnastics in their various branches. He is therefore generally the same as a γυμναστής, though some attempt

to discriminate between *γυμναστής* and *παιδορρίβης*. Sometimes the two professions were united in one and the same person, e.g. in Herodion of Selymbria.

31 *πρακτέων κ.τ.λ.* describe the functions of the *ταρπες* and *παιδορρίβης*, so that *πρακ. καὶ γυμν.* belong to the department of the latter, *ἐδ. γε κ. ποτ.* to that of the former. This difference is also indicated by *γέ*, which generally denotes the commencement of a new class in an enumeration of various things or ideas: comp. e.g. Theaet. 156 B, *ὅψεις τε καὶ ἀκοαὶ καὶ δοκίμασεις καὶ ψύξεις τε καὶ καθύσεις καὶ ἡδοναὶ γε δὴ καὶ λύπαι καὶ ἐπιθυμίαι κ.τ.λ.*

p. 46, 4 *ἀτιμάσας* 'not valuing': Hirschig writes *τοὺς ψόγους* instead of *τὴν δόξαν*, without having the slightest authority for this violent change.

6 [*λέγους*] is given by many excellent mss. (e.g. Bodl.), but seems to be a gloss, compared with the similar expressions in B.

13 *καὶ δὴ καὶ* 'and consequently also.'

20 *ἐ-γίγνωτο—ἀπώλλυτο*: the imperfects expressing reference to previous investigations = *ὁ γίγνωσθαι ἐλέγετο*. Cron appropriately quotes an analogous usage from Cic. Off. 1, 40, 143 *itaque, quae erant prudentiae propria, suo loco dicta sunt*.

Ch. VIII. p. 46, 25 *πειθέμενοι μὴ*: the position of *μὴ* is here very emphatic, so as to suggest an antithesis which is, however, purposely omitted, viz. *ἀλλὰ τῇ τῶν μὴ ἐπαίωντων δόξῃ*. Comp. Xen. Symp. 4, 16 *μαίνονται δὲ καὶ μὴ τοὺς καλοῦς στρατηγούς αἰροῦμενοι*, sc. *ἀλλὰ τοὺς κακοῦς*. Thucyd. 1, 144 *πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι* sc. *ἀλλὰ πρὸς μείζω*. id. 3, 57 *εὖ δὲ—γνώσεσθε μὴ τὰ εἰκότα* sc. *ἀλλὰ τὰ ἀδίκτα*.

26 *ἀρα βιωτὸν = ἀρα βίος βιωτὸς ἐστι* 'is it worth the trouble of living' = life is truly wretched.

p. 47, 4 *ἀλλὰ—ἀρα*: conclusio a minore ad maius. *ἀρα* is ironical.

5 *ῥ* is the reading of the best mss., though three mss. of the inferior class have *δ* which is also found in Eusebius who quotes this passage. Probable as this reading seems, it is anything but necessary.

λῶβᾶσθαι (says Phrynichus in Bekk. Anecd. 1, 50) *τόνδε καὶ τῷδε, αἰτιατικῇ καὶ δοτικῇ*, and this observation is borne out by the usage of the best writers.

ὄνείδαι is, however, *always* connected with an acc.: yet the dat. *ῥ* does not go against the usage of the best writers, e.g. Plato himself, Symp.

201 B, *ὡμολόγηται οὐ ἐνδεὴς ἐστὶ καὶ μὴ ἔχει, τοῦτον ἐρᾶν* where it is unnecessary to add *δ* after *καὶ*.

The best instance is found in Hesiod Theog. 429, *ῥ δ' ἐθέλει μεγάλως παραγίγνεται ἥδ' ὀνείδαι*.

13 *τί ἐρεῖσιν—ἀλλ' ὅ, τι*: note the transition from the direct to the indirect question.

Instances of the same kind abound in Plato and other writers.—*ἐροῦσιν* is constr. with a double accus. after the analogy of *κακὰ λέγειν τινά*.

18 *ἀλλὰ μὲν δὴ*: comp. Crito's expressions above, 44 D. *μὲν* without a subsequent *δέ* here = *μήν*.

22 *οὗτός τε*: *τέ* corresponds to *καὶ*—*αὖ* in the following clause:

comp. Charrm. 157 π, ἡ τε γὰρ πατὴρ ἡμῶν οὐκ ἐστὶ—*ἐγκαταμνησμένη*—*καὶ αὐτὴ πρὸς μητρὸς ὡσαύτως.*

Ch. IX. p. 48, 2 ὁμολογουμένως 'acknowledged to be true.' comp. Aesch. adv. Ctesiph. § 13 τὸ δοκεῖν μὲν ἀληθὴ λέγειν, ἀρχοῖα δὲ καὶ λαν ὁμολογούμενα. 4 ἀφιέντων lit. 'letting go.' comp.

Apol. 29 σ ελευθερον ἀφίεμεν. 29 δ εἰ με—*ἐπὶ ταύτοις ἀφίστε.* Legg. 6, 756 δ ελευθερον ἀφίεσθαι τῆς ξημίας. 7 μὴ...ἢ i.e. ὅρα μὴ—ἢ, cf. 49 α.

9 ἀναβυσσικομένως γ' ἄν: ἄν belongs only to ἀναβ. = καὶ οὐ ἀνεβύσσοντό γ' ἄν. The verb is here used in an active sense, comp. ἐάνπερ—μὴ δυνώμεθα αὐτὸν ἀναβύσσασθαι Phaed. 89 π. In other passages it is a neuter in the sense of ἀναβύσσειν.

10 λόγος αὐτῶς αἰρεῖ ratio ita vincit or evincit (cf. Hor. Sat. 1, 8, 115. 2, 8, 225): so Phileb. 85 δ, οὐδαμῇ δὲ λόγος αἰρεῖ. Parm. 141 δ, ὥς γε ὁ λόγος αἰρεῖ, and very rarely with an acc. of the person, Rep. 10, 607 π, ὁ γὰρ λόγος ἡμᾶς ἔρει.

13 καὶ χάριτας so. ἔχοντες or κατατιθέμενοι: here we have a zeugma, the reader being left to infer the participle from τελούστας which precedes; but in a similar passage, Cratyl. 39 π, we find the full expression χρήματα ἐκείνοις τελούστας καὶ χάριτας κατατιθέμενον.

16 ὑπολογίζεσθαι κ.τ.λ.: see the similar passage Apol. 28 δ. 23

πολλάκις 'again and again.' 25 πείσας σε 'with your approval,' δκόντος 'without your approval.' In a gen. absol. the subj. is frequently omitted if it may be easily inferred from the preceding words.

27 ἐάν is rare in an indirect question after ὅρα and similar words. See Gorg. 501 π, σκόνει εἰ δοκεῖ σοι ἱκανῶς λέγεσθαι. What ought to be the subject of the dependent clause, forms the obj. of ὅρα (*prolepsis*).

Ch. X. p. 49, 1 ἐκόντας ἀδικητέον εἶναι = ἐκόντας δαῖν ἀδικεῖν, comp. Phaedr. 272 π, καὶ πάντως λέγοντα τὸ δὴ εἰκὸς δικωτέον εἶναι. Gorg. 507 δ, τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην δικωτέον καὶ δσκητέον, and many other passages.

5 ὅπερ καὶ ὁρτι ἐλέγετο: 'ascripsit haec glossator ad verba καὶ ἐν τῷ ἔμπρ. χρόνῳ ὑμολογήθη, quoniam Socrates etiam supra aliquoties ad superioris temporis disputationes provocavit, ut p. 46 π et p. 48 π. Verum perspexit Hirschigius; notaveramus nuper et ipsi.' STALLB.

7 ἐκκεχυμέναι 'said in vain:' comp. ἔχχειν πλοῦτον or χρήματα 'lose one's money.'

The original sense of ἔχχειν may be presumed to be well-known and the metaphor is easily understood. Cron quotes Soph. Phil. 13 μὴ καὶ μάθῃ μ' ἦκοντα κάκχέω τὸ πᾶν Σόφισμα, τῷ νῦν αὐτίχ' ἀρῆσειν δοκῶ, and the Latin expressions *effundere gratiam, laborem.*—*τηλικοῖδε* is = γέροντες (see n. on Apol. 25 δ) and γέροντες is, therefore, most probably a gloss; but ἄνδρες is added in oppos. to παῖδων which directly follows.

10 πάντος μᾶλλον or πάντων μ. 'above all:' Stallb. quotes Phaedr. 106 π. Symp. 223 α. Hipp. mai. 295 π.

18 ὥς οἱ πολλοὶ οἴονται; on these words Stallb. has a long note.

showing that the maxim *ἀδικούμενον ἀνταδικεῖν* occurs in many passages of the ancient poets; but it seems hardly necessary to transcribe here the passages quoted by him, as the πολλοί of our own time still maintain the same maxim both in theory and practice, and this after nearly 1900 years of Christian teaching. p. 50, 9 *ὡς οὐδ. ὁρθῶς ἔχοντος* is exegesis of *ἐντεύθεν*, which itself = *ἐκ τούτου τοῦ λόγου*. Stallb. quotes Rep. 4, 437 A, *ὑποβήμενος ὡς τούτου οὕτως ἔχοντος*. Protag. 323 E, *ἐνθεν δὲ πῶς παντὶ θυμοῦται καὶ νοθετεῖ δῆλον ὡς ἐξ ἐπιμελείας καὶ μαθήσεως κτητῆς οὐδης*, but the latter instance is not quite to the purpose. 14 *τὸ μετὰ τοῦτο* is different from *τὸ ἐκ τούτου*: the latter denoting a logical consequence, the first merely local or temporal succession. Comp. *ἐκ τούτων* at the beginning of the next chapter.

Ch. XI. p. 50, 23 *μὴ πείσαντες τὴν πόλιν* = *μὴ ἀφείκτων Ἀθηναίων* above, 48 E. Comp. also 48 E. 24 *ἐμμένονες οἷς ὥμοι* is the common form of attraction instead of *ἐμμ. τούτοις* = *ὥμοι*. *δικαίαι ὄντα*. 28 *μέλλουσιν ἡμῖν κ.τ.λ.*: the dative depends on *ἐλθόντες* and *ἐπιστάτες*, cf. Symp. 192 D, *εἰ αὐτοῖς—ἐπιστάς ὁ Ἡφαιστος—ἔροιτα*. Protag. 821 C, *ἀποροῦντι δὲ αὐτῷ ἐρχεται Προμηθεύς*. 29 *εἰθ' ὅπως κ.τ.λ.* is added in order to soften the preceding expression *ἀποιδράσκεν* which may be offensive to Crito, as it is generally used of runaway slaves. Cf. Legg. 1, 653 A, *εἰτε μερῶν εἰθ' ἅπτα αὐτὰ καλεῖν χρεὼν ἔστιν*.

30 *τὸ κοινὸν τῆς πόλεως* 'commune civitatis': cf. Cic. Verr. 2, 46, 68 *commune Siciliae*. The same expression as here recurs Legg. 4, 715 B. 6, 676 B. 11, 928 D. 12, 955 D. 948 E. Protag. 319 D. Rep. 7, 519 E. STALLB. 32 *ἄλλο τι* *ψ*: see n. on Apol. 24 C. p. 51, 2 *τὸ σὺν μέρος*: see n. on 45 D; here = *καθ' ὅσον δύνασθαι* 51 A.

3 *ἀνατετράφθαι* has a different sense from *ἀνατραπῆναι*, as the perfect denotes the present result of an action; hence here 'to be a destroyed town' = 'to be in ruins' or 'to exist no longer'; whence it appears that *εἶναι* is here emphatic and means 'to be safe.'

7 *ἄλλως τε καὶ ῥήτωρ*: an ironical hit at the *ῥήτορες* of whom Soer. speaks also very alightingly in the Apology.

8 *ἀπολλυμένου* 'when it is in danger of being repealed.' In order to fully understand the passage, it should be observed that it was a usage at Athens, whenever a law was about to be repealed, to appoint proper *συνήγοροι* (advocates, so to say) to defend it and plead its cause.

9 *οὔτε ἡδίκει κ.τ.λ.* For *οὔτε* before a direct speech see n. on Apol. 21 C. *γάρ* is like the Latin *enim vero* (or *enim* alone in the comic poets) at the commencement of a sentence: *γάρ* stands here seemingly in the third place, but as the speech really begins with *ἡδίκει*, it maintains its legitimate place after all.—Instead of *ἡδίκει* Heindorf corrects *ἀδίκει*, but the impf. may well stand of a past action, the effects of which extend to the time of the speaker. *ἐκρίνε* is of course

impf. like ἡδικοί. Stallb. translates 'enimvero induste nobiscum civitas agebat, cum nos damnaret et in carcere retineret.' 10 ταῦτα ἢ τί sc. ἄλλο which is however frequently omitted in questions of this kind.

Ch. XII. p. 51, 14 ἢ καὶ ταῦτα κ.τ.λ. 'did you and we also agree in this' (viz. that you should be permitted to question the laws and decrees of your native city) 'or was our agreement simply this, that you were to abide by the judgment of the town?' 15 αἱ ὥ: attraction instead of αἱ ἄν, see n. on 50 A. 18 ἐρωτᾷς

τε καὶ ἀποκρίνεσθαι is only a periphrasis of διαλέγεσθαι more explicitly denoting the characteristic feature of Socr.'s method of teaching; comp. Phaedr. 75 D, ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ib. 78 D, ἡ οὐσία, ἥς λόγον διδομεν τοῦ εἶναι καὶ ἐρωτῶντες καὶ ἀποκρινόμενοι. Theaet. 168 D, ἐμὲ καὶ σὲ δεῖ ἐρωτῶντάς τε καὶ ἀποκρινομένους ἀλλήλοις σπουδάσαι αὐτοῦ περὶ τὸν λόγον. 20 οὐ πρῶτον μὲν σε κ.τ.λ.: a corresponding ἔπειτα δέ is wanting, as the construction varies in the sentence below which ought to have been ἔπειτα δ' οὐ καλῶς προσέταττον οἱ ἐπὶ τῇ τροπῇ τε καὶ παιδείᾳ τεταγμένοι νόμοι, παραγγυῶν παιδεύειν; ἢ καὶ τούτοις μέμφει; 28 ἐν μουσικῇ καὶ γυμναστικῇ

denotes the two principal parts of education (παιδεία): so Plato Rep. 2, 376 x, ἐστὶ πῶς ἡ μὲν ἐπὶ σώμασι γυμναστική, ἡ δ' ἐπὶ ψυχῇ μουσική. See the passage in the Protag. 325 o sq. where the whole subject of education is treated at great length. μουσική comprises not only γράμματα and κιθάρισις (i.e. 'music' in its modern sense), but also the study of poetry and literature. p. 52, 3 δούλος, because ὁ νόμος is δεσπότης. In the same way Damaratus says to Xerxes (Herod. 7, 104) of the Laedaemonians ἐλεύθεροι ὄντες οὐ πάντα ἐλεύθεροί εἰσι· ἔπεστι γὰρ σφι δεσπότης νόμος. Plato uses δουλεύειν in other passages also of obedience to the laws, e.g. Legg. 6, 762 x ὁ μὴ δουλεύσας οὐδ' ἂν δεσπότης γένοιτο δίκιος ἐταίρου, καὶ καλλωπίζεσθαι χρὴ τῷ καλῶς δουλεύσαι μᾶλλον ἢ τῷ καλῶς ἄρξαι, πρῶτον μὲν τοῖς νόμοις, ὡς ταύτην τοῖς θεοῖς οὖσαν δουλείαν, ἔπειτα τοῖς πρεσβυτέροις κ.τ.λ., and Cicero pro Cluent. 53, 146 says in the same sense: *legum idcirco omnes servi sumus, ut liberi esse possimus*.

CRON.—αὐτός τε καὶ οἱ σ. πρ.: for this apposition see note on Apol. 42 A. 6 καὶ σύ: I have here followed Stallbaum in adopting σύ with a great number of mss. of the second class, instead of σοί which is given by the Bodl. and the other good mss. and is kept by Bekker and Hermann. But the latter reading falls to the ground, as there is no other passage with the construction δικάω μολ ἐστὶ τούτο ποιεῖν. Stallb. justly observes that σύ is constr. with οἱ, though we should expect σέ; but first of all, σύ is more emphatic and secondly also more perspicuous than σέ which might be understood in a sense different from the author's intention.

7 οὐκ ἐξ ἑσού ην: the impl. stands like ἐγγεγετο above, 47 D. 16 The epexegetis δ τῇ ἀλ.—ἐπεμειόμενος has much ironical force; see Apol. 34 A. 19 ἡ πατρίς 'your native country.' Comp. Cic. Off. 1, 17, 57 cari sunt parentes, cari liberi, propinqui, familiares: sed omnes omnium caritates patria una complexa est: pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus? 20 ἐν μείζονι μοίρῃ 'in higher estimation,' cf. Herod. 2, 172 τῶν Ἀμασιν Διγύπτιοι ἐν οὐδεμῇ μοίρῃ μεγάλην ἦγον. 23 πείθειν is used absolutely, like Apol. 31 π and 35 c, where we have πείθειν καὶ διδάσκειν. See also below c. 27 ὑπεικτέον κ.τ.λ. The three verbs used here correspond exactly with the three γραφαὶ ἀστρατείας, δειλίας, λειποτάξιον all of which were punished by ἀτιμία, p. 58, 2 ἡ πείθειν so. δεῖ, but as the sense of δεῖ is contained in the preceding verbal adj. in -τέον, it is unnecessary to add δεῖ. So Gorg. 492 D, τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μᾶλλον τις οἶον δεῖ εἶναι, ἐῷτα δὲ αὐτὰς ὡς μεγίστας πλήρωσιν ἀλλοθὲν γέ ποθεν ἐτοιμάζειν.—ἢ τὸ δίκαιον πέφυκε 'quomodo iustum comparatum sit' (Cron): this is added to πείθειν, as this implies also the idea of διδάσκειν, see above B.

Ch. XIII. p. 58, 13 προαγορευόμενος should be joined with ἐξεῖναι, and τῷ ἐξ κτ. translated 'by the legal permission granted to—'. 15 δοκιμασθῇ so. eis ἀνδρες, the Athenian equivalent of the Roman custom of assuming the toga virilis. Cf. Aeschin. adv. Timarch. § 18, ἐπειδὴν δ' ἐγγραφῇ [τις] εἰ τὸ ληξιαρχικὸν γραμματεῖον, καὶ τοὺς νόμους γνῶ καὶ εἰδῇ τοὺς τῆς πόλεως, καὶ ἡδὴ δύνηται διαλογίζεσθαι τὰ καλὰ καὶ τὰ μὴ, οὐκ ἔτι ἐτέρῳ διαλέγεται [ὁ νομοθέτης] ἀλλ' ἡδὴ αὐτῷ. The examination (δοκιμασία) to which a young Athenian was subjected in his 18th year, before his name could be entered in the ληξιαρχικὸν γρ., had particular reference to his birth and family. 19 εἰς ἀποικίαν, to one of the Athenian colonies, e.g. Thurii or Amphipolis. The meaning of μετοικεῖν may be presumed to be well known; but if not, it can easily be inferred from the context. 20 On the optative which is given by the mss. Madvig justly observes, 'in hac certae et definitae condicionis forma locum non habet.' 22 The aorist παραμείνῃ is parallel with ἐπειδὴν δοκιμασθῇ above D. 28 'γεννήταις sunt gentiles, sed γεννηταὶ genitores' STALLB.; the Bodl. ms. has γεννήταις with two accents, the Tüb. ms. reads γεννήταις, and so most edd. 27 ὁμολογήσας ἡμῖν πείθεσθαι: so I read with the best mss. (the Bodl. among the number). Buttman and Hirschig write πείσεσθαι, and this is of course the tense required by rigorous grammar; but see above, 50 c, ὁμολόγητο...ἐμμένειν, though Hirschig there also changes the ms. reading into ἐμμένειν. Comp. again 52 c, ὁμολόγεις πολιτεύεσθαι, though there the Tüb. ms. reads the future: ib. D, ξυνέθου πολιτεύεσθαι and ὁμολογηκέναι πολιτεύεσθαι, and in general the present inf. is more than once found after verbs of promising, hoping, suspecting, etc. when the idea of futurity is not intended to be very prominent. Comp. also Xen.

Hell. 5, 3, 26, *συνθήκας ἐποιήσαντο τὸν αὐτὸν μὲν ἐχθρόν καὶ φίλον Λακεδαιμονίοις νομίζειν, ἀκολουθεῖν δέ*, where the future would be required in direct speech (*τὸν αὐτὸν μὲν ἐχθρόν κ. φ. Α. νομοῦμεν ἀκολουθήσομεν δέ*). 29 *προτιθέμεν ἡμῶν* so. *ἢ πείθεσθαι ἢ πείθεσθαι*. The same idea as in *πρωτ. ἡμῶν* is then expressed in two other forms, the one negative and the other positive, and in the last place the words *τούτων οὐδέτερα ποιεῖ* are added as a kind of repetition of the expression used before *οὔτε πείθεται οὔτε πείθεται ἡμᾶς*.

Ch. XIV. p. 54, 6 *ἐν τοῖς μάλιστα*: the explanation of this phrase is given above, 43 c. 13 *διαφερόντως* i. e. more than other Athenians are in the habit of doing. The negation with *οὐ* extends its influence also to the following clause in its three divisions *καὶ οὔτε...οὔτε...οὔτε κ.τ.λ.* 15 *ἐλς Ἴσθμόν* to the Isthmian games. *δ, τι μὴ* and *εἰ μὴ* have the same sense, 'except.' Others write *ὅτι μὴ* in this formula. 16 *εἰ μὴ ποι στρ.* On Socrates' campaigns see *Apol.* 28 x.—*ἀποδημίαν*: after this Hirschig inserts *οἰδεμίαν*: cf. below x, *ἄλλην οἰδεμίαν*, and 54 x, *οὐδὲ ἄλλω τῶν σῶν οὔδενί*; but it is perverse to infer a general law from such passages as these, and to correct others which are found to disagree with it. 19 *εἰδέναι* is, strictly speaking, superfluous, and even ungrammatical according to Hirschig, who is for omitting the word altogether. But Stallb. shows that infinitives are often added in this way in the sense of a clause with *ὥστε*: cf. *Gorg.* 518 x. *Rep.* 1, 342 d. *Phaedr.* 242 v. 23 *φυγῆς τιμήσασθαι*: see *Apol.* 37 a, 36 v. 25 *ἐκαλλυπίζου* 'gave yourself airs': cf. *Protag.* 383 d, *τὸ μὲν οὖν πρῶτον ἐκαλλυπίζετο ἡμῶν ὁ Πρωταγόρας—ἔπειτα μέντοι ξυνεχώρησεν ἀποκρίνεσθαι*. See also 20 a, *ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἄν.* p. 55, 3 *Madvig Adv. Crit.* i 370 says 'ex Oxon. restituendum *πολιτεύσεσθαι*'; but the *Bodl. ms.* has the present, and so also the *Tüb.* See n. on 53, 27. 6 *ἄλλο τι ἢ*: see 50 a. *ἡμᾶς αὐτοῖς* is not reflexive here: Cron compares *Phaed.* 79 a, *ἄλλο τι ἡμῶν αὐτῶν ἢ τὸ μὲν σῶμα ἐστί, τὸ δὲ ψυχῇ*; and below, 54 c, *τὰς σπαντοῦ ὁμολογίας τε καὶ ξυνθήκας τὰς πρὸς ἡμᾶς*.

9 *ἄν φαίεν*: instances in which *ἄν* is placed before the verb are numerous enough: see above others, *Phaed.* 87 x, *τί οὖν ἄν φαίη ὁ λόγος ἐν ἀπιστείς*. 12 *ἐν ἐπεσιν ἐβδόμηκοντα*: see above, *Apol.* 17 d. Socrates is not quite so accurate here as above, 51 d. 15 *ὅς δὲ ἐκδότες κ.τ.λ.* 'In the writings of Plato Socrates often praises the constitutions and laws of these two states, which were very much alike, as they were both of the Doric tribe, and they are also often praised by other ancient writers; in Xenophon also, especially *Mem.* 3, 5 and 4, 4, Socrates expresses his admiration for the Lacedaemonian constitution on account of the strict observance of the laws by the citizens.' *Cron.* *δὴ* is ironical. 17 *ἐλάττω κ.τ.λ.* *Cron* quotes *Phaedr.* 230 a, where *Phaedrus* walking with *Socrates* outside the town observes *σὺ δὲ*

γε, ὃ θαυμάσιε, ἀποπύτατός τις φαίνεται. ἀτεχνῶς γὰρ ξεναγούμενῳ τινὶ καὶ οὐκ ἐπιχωρίῳ δοικας· οὕτως ἐκ τοῦ δασεὸς οὐτ' εἰς τὴν ὑπερορίαν ἀποδημῆς, οὐτ' ἐξω τείχους ἐμοιγε δοκεῖς τὸ παράπαν ἐξέναι, whereupon Socr. answers συγγίγνωσκέ μοι, ὦ ἄριστε. φιλομαθὴς γὰρ εἰμ'· τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὐδέν μ' ἐθέλει διδόνκειν, οἱ δ' ἐν τῇ δαστεί ἀρθρωτοί. 20 δῆλον ὅτι 'as it appears.' δῆλον ὅτι and (εἶ) οἷδ' ὅτι are in Attic prose often used without influencing the grammatical construction of the sentence; in later Greek δηλονότι is used as one word in the sense of 'namely.'

22 ἐμμένεις is the reading of the Bodl. m. 1 and of the other mss., while Bodl. m. 2 has ἐμμενεῖς which is adopted by Bekker. It is very difficult to settle this point to the satisfaction of all critics; though Stallb. seems to be wrong in saying 'futurum tempus vel proxima verba requirunt ἐὰν ἡμῖν γε πείθῃ, ὃ Σ. ad quae liquet ἐμμενεῖς intelligendum esse.' ἀλλ' ἐμμενεῖς should of course be understood before ἐὰν ἡμῖν κ.τ.λ., but this is no reason against adopting ἐμμένεις; as Cron justly observes, Socrates himself would answer ἀλλ' ἐμμένω. 23 καταγέλαστος: see above, 52 c.

Ch. XV. p. 55, 25 ἐξαμαρτάνων is the reading of the Bodl. and many other good mss., ἐξαμαρτῶν of the inferior mss. The single act of transgressing is expressed by the aorist, the remaining effect of being sinful by the present. p. 56, 1 σχεδόν τι δῆλον 'prope manifestum' = manifestissimum. 3 ἐνόμοιονται: see 52 ε.

'Before and during the Peloponnesian war, a moderate oligarchy (ὀλιγαρχία ἰσόνομος, different from the δυναστεία ὀλιγών during the Persian wars) existed in Thebes with political sympathies for Sparta; Megara also possessed an oligarchic government and was on Sparta's side since the battle of Coronea (447).' Cron. 4 τῇ τούτων i. e. Θηβαίων καὶ Μεγαρέων. 6 ὑποβλέψονται: for the meaning of the prep. comp. ὑφορᾶν and ὑποψία, and in Latin *suspicio* and *suspicio*.

7 δόξαν ὥστε δοκεῖν: cf. above, 44 c. 17 τὸ τοῦ Σ. πρᾶγμα almost = τὸν Σωκράτη: cf. Hipp. mai. 286 ε, φαῦλον γὰρ ἂν εἴη τὸ ἐμὸν πρᾶγμα καὶ ἰδιωτικόν 'I should indeed be a wretched ignoramus.' ἂν φανείσθαι may be defended by ἂν ποιήσοντας Apol. 30 ε, and by the instances in which ἂν stands with a fut. infin. in Thucydides (6, 86, 5, 82 etc.), so that Hirschig's conjecture ἀφανείσθαι is quite unnecessary. See Herbst, on the fut. with ἂν in Thucydides, Hamburg, 1867. 20 ἐκεῖ γὰρ δὴ κ.τ.λ. The Thessalians had the reputation of being licentious and luxurious: Demosth. Olynth. 1 § 22, says of them τὰ τῶν Θετταλῶν ἀπιστά ἦν δὴ πού φύσει καὶ δεῖ πᾶσιν ἀνθρώποις.

23 ἢ διφθέραν λαβὼν—οἱ ἀποδιδρ. These words contain a further explanation of the preceding σκευὴν τέ τινα περιθ. σκευή is the general word for any habit, while διφθέρα means a special kind: πομπικὸν περιβόλαιον (Schol. on Arist. Clouds 73). σχῆμα is the

whole appearance. 26 ὡς τὸ εἰκός, viz. according to the laws of nature.

27 ἐτόλμησας in a bad sense: cf. on Apol. 38 D τόλμη. Stallb. justly explains οὐκ ἡσχύνω, non erubui. 29 εἰ δὲ μή=ἂν δὲ τίνα λυπῆς.

30 πάντας ἀνθρώπους is constr. with ὑπερχόμενος, but should also be understood for δουλεύων: see on 47 ε φ.

p. 57, 1 ἐν Θετταλῇ is probably a gloss: at all events it is here unnecessary and spoils the style of the whole passage.

7 ἵνα καὶ τοῦτό σου ἀπολαύσωσιν 'that they may also derive this benefit from you;' but ἀπολαύειν is said ironically, as often in the best writers, e.g. Legg. 10, 210 B, καὶ πᾶσα οὕτως ἡ πόλις ἀπολαύη τῶν ἀσεβῶν τρόπον τινα δικαίως. To an ancient Greek it appeared the greatest misery to live in a foreign country: comp. Eurip. Electr. 1814, καὶ τίνας ἄλλαι στοναχαὶ μέλεις ἡ γῆς πατρίδας ὄρον ἐκλείπειν; and Phoen. 888 ΙΟΚ. τί τὸ στέρεσθαι πατρίδος, ἡ κακὸν μέγα; ΠΟΛ. μέγιστον.

8 αὐτοῦ, in Athens. 13 For οὐχὶ ἐπιμελήσονται see n. on Apol. 27 B.

Ch. XVI. p. 57, 18 πρὸ τοῦ δικαίου 'in preference to justice:' see Apol. 28 E. 29 B.

30 οἱ ἐν Αἰδοῦ νόμοι: comp. Soph. Antig. 430 ff. p. 58, 1 καὶ ἡμῶς: καὶ is here used in the same sense as in comparisons.

5 κορυβαντιῶντες: κορυβαντιᾶν is to conduct oneself like a Corybant, i.e. like a priest of the μεγάλη Μήτηρ, or the Phrygian Cybele, whose worship was celebrated with boisterous music and furious dances. κορυβαντιασμός denotes a kind of trance in which the possessed individual imagined he heard the sounds peculiar to the festival of Cybele, especially the music of flutes which were employed in it.

8 ἐὰν λέγῃς παρὰ ταῦτα=ἐὰν ἀντιλέγῃς (c. 48 D), and as the Bodl. and other good mss. do not add τι after ἐὰν, we may safely omit it. For ἐὰν τι λέγῃς Stallb. compares Phaedr. 107 A, οὐκ οὖν ἐγώ γε ἔχω παρὰ ταῦτα ἄλλο τι λέγειν, and Phaed. 80 B, ἔχομεν τι παρὰ ταῦτα ἄλλο λέγειν.

13 ὁ θεός: for similar expressions of trust and confidence in divine guidance see above, 48 D and Apol. 19 A.

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